śrī-śrī-rādhānāthaḥ śaraṇam

nāṭaka-candrikā

śrī-śrī-kṛṣṇa-caitanya-candrāya namaḥ |

vīkṣya bharata-muni-śāstraṁ rasapūrvasudhākaraṁ ca ramaṇīyam |
lakṣaṇam ati-saṁkṣepād vilikhyate nāṭakasyedam ||1||

nātīva-saṅgatatvād bharata-muner mata-virodhāc ca |
sāhitya-darpaṇīyā na gṛhītā prakriyā prāyaḥ ||2||
divyena divyādivyena tathā'divyena vā yutam |
dhīreṇāḍhyam udāttena kṛṣṇaś ca lalitena ca ||3||
śṛṅgāra-vīrānyatara-mukhyaṁ ramye'nivṛttayuk |
prastāvanānta-sambandhaṁ sandhi-sandhy-aṅga-saṅgatam ||4||
sandhyantaraikaviṁśatyā ṣaṭ-triṁśad-bhūṣaṇair yutam |
patākā-sthānakair yuktam athopekṣepakais tathā ||5||
bhāṣāvidhāna-saṁyuktaṁ satkāvya-guṇa-garbhitam |
nāṭakaṁ doṣa-rahitaṁ sarvāmanda-pradāyakam ||6||

tatra nāyakaḥ --

svayaṁ prakaṭitaiśvaryo divyaḥ kṛṣṇādir īritaḥ |
divyo'pi nara-ceṣṭatvād divyādivyo raghūdvahaḥ ||7||
adivyo dharma-putrādir eṣu kṛṣṇo guṇādhikaḥ |
nāyakānāṁ guṇāḥ sarve yatra sarva-vidhāḥ smṛtāḥ ||8||
lālityaudattyayor atra vyaktā śobhābharo'dhikaḥ |
tenaiṣa nāyako yuktaḥ śṛṅgārottara-nāṭake ||9||
yat-paroḍhopapatyos tu gauṇatvaṁ kathitaṁ budhaiḥ |
tat tu kṛṣṇaṁ ca gopīś ca vineti pratipāditam ||10||

tathā coktam rasa-vilāse (sudeva-kṛte) --

neṣṭā yad aṅgini rase kavibhiḥ paroḍhā
          tad gokulāmbuja-dṛśāṁ kulam antareṇa |
āśaṁsayā rasa-vidher avatārikāṇāṁ
          kaṁsāriṇā rasika-maṇḍala-śekhareṇa ||11||

atha rasāḥ --

rasāḥ śṛṅgāra-vīrādyā jñeyā rasa-sudhārṇave |
anye hāsyādayaḥ kāryā asminn aṅgatayā budhaiḥ ||12||

athetivṛttam --

itivṛttaṁ bhavet khyātaṁ kḷptaṁ miśram iti tridhā |
śāstra-prasiddhaṁ khyātaṁ syāt kḷptaṁ kavi-vinirmitam |

tayoḥ saṅkulatā miśraṁ kḷptaṁ ramyaṁ tu nāṭake ||13||
nāṭakaṁ khyāta-vṛttaṁ syāt kḷpta-vṛttā tu nāṭikā |
īhāmṛgo miśra-vṛtta iti nāṭyāṅga-bhāṣitam ||14||

atha **prastāvanā** --
athāsya pratipādyasya tīrthaṁ prastāvanocyate |
prastāvanāyāṁ tu mukhe nāndī kāryā śubhāvahā ||
āśīrnamaskriyā-vastunirdeśānyatamānvitā ||15||
aṣṭābhir daśabhir yuktā kiṁ vā dvādaśabhiḥ padaiḥ ||
candranāmāṅkitā prāyo maṅgalārtha-padojjvalā |
maṅgalaṁ cakra-kamala-cakrora-kumudādikam ||16||

tatrāśīr-anvitā, yathā lalita-mādhave (1.1) --

> suraripu-sudṛśāṁm uroja-kokān
> mukha-kamalāni ca khedayan nakhaṇḍaḥ |
> ciram akhila-suhṛt cakoranandī
> diśatu mukunda-yaśaḥ-śaśī mudaṁ vaḥ ||

namaskriyānvitā, yathā tatraiva (1.2)

> aṣṭau prokṣya dig-aṅganā ghana-rasaiḥ patrāṅkurāṇāṁ śriyā
> kurvan-mañjulatā-bharasya ca sadā rāmāvalī-maṇḍanam |
> yaḥ pīne hṛdi bhānujām atulabhāṁ candrākṛtiṁ cojjvalāṁ
> rundhānaḥ kramate tam atra mudiraṁ kṛṣṇaṁ namaskurmahe ||

vastu-nirdeśānvitā cātraiva aṣṭau prokṣya digaṅganā ityādir eva |

aṣṭapada-yuktā yathā vīra-carite prathamāṅke (prastāvanāyāḥ prathamaḥ ślokaḥ)—

> antaḥ-svacchāya nityāya devāya hṛta-pāpmane |
> tyakta-krama-vibhāgāya caitanya-jyotiṣe namaḥ ||

kaścid aṣṭa-padāṁ pādair aṣṭabhiḥ padyayor jagau ||17||

daśapadānvitā yathā abhirāma-rāghave --

> kriyāsu kalyāṇaṁ bhujaga-śayanād utthitavataḥ |
> kaṭākṣāḥ kāruṇya-prasara-rasa-veṇī-laharayaḥ |
> harer lakṣmī-līlā-kamala-dala-saubhāgya-suhṛdaḥ
> sudhāsāra-smerāḥ sucarita-viśeṣaika-sulabhāḥ ||

dvādaśa-padānvitā yathā sura-ripu-sudṛśām uroja-kokān ityādi (LalM 1.1) |

atraiva candra-nāmāṅkitā maṅgalārthatā cāsti |
bhāraty atrocitā vṛttir eṣā tu caturaṅgikā |
prarocanā mukhe caiva vīthī-prahasane tathā ||18||

tatra **prarocanā** --

deśa-kāla-kathā-nātha-sabhyādīnāṁ praśaṁsayā |
śrotṝṇām unmukhīkāraḥ kathiteyaṁ prarocanā ||19||

yathā lalita-mādhave (1.7) --

sūtradhāraḥ | kim ity evam ucyate | paśya paśya --

cakāsti śarad-utsavaḥ sphurati vaiṣṇavānāṁ sabhā
cirasya girir utdgiraty amala-kīrtidhārāṁ hareḥ |
kim anyad iha mādhavo madhura-mūrtir udbhāsate
tad eṣa paraodayas tava viśuddha-puṇya-śriyaḥ ||

atha **āmukham** --

sūtradhāro naṭīṁ brūte svakāryaṁ prati yuktitaḥ |
prastutākṣepi citroktyā yat tad āmukham īritam ||20||
yad āmukham iti proktaṁ saiva pratsāvanocyate |
pañcāmukhāṅgāny ucyante kathodghātaḥ pravartakam ||21||
prayogātiśayaś ceti tathā vīthy-aṅga-yugmakam |
udghātyakāvalagita-saṅgakaṁ muninoditam ||22||

tatra **kathodghātaḥ** --

sūtri-vākyaṁ tad-arthaṁ vā svetivṛtta-samaṁ yadā |
svīkṛtya praviśet pātraṁ kathodghātaḥ sa kīrtitaḥ ||23||

yathā harivilāse --

nirupama-mahima-dhurāṇāṁ jagatī-durbodha-bhāvānām |
lokottara-caritānāṁ hṛdayaṁ ko jñātum īśati ||

(nepathye) hanta bhoḥ satyam āttha lokottara-caritānāṁ hṛdayaṁ ko jñātum īśatīti ||

atha **pravartakam** --

ākṣiptaṁ kāla-sāmyena pravṛttiḥ syāt pravartakam ||24||

yathā keśava-carite --

ullāsayan sumanasāṁ paritaḥ kalāpaṁ
saṁvardhayan sapadi vaibhavam uddhavasya |
dhīraṁ numer api mano madayan samantād
ānandano milati sundari mādhavo'yam ||

iti niṣkrāntau tataḥ praviśati mādhavaḥ |

yathā vā vidagdha-mādhave (1.10) --

so'yaṁ vasanta-samayaḥ samiyāya yasmin
pūrṇaṁ tam īśvaram upoḍha-navānugāgam |
gūḍha-grahā rucirayā saha rādhayāsau
raṅgāya saṅgamayitā niśi paurṇamāsī ||

atha **prayogātiśayaḥ** --

eṣo'yam ity upakṣepāt sūtradhāra-prayogataḥ |
praveśa-sūcanaṁ yatra prayogātiśayo hi saḥ ||25||

yathā lalita-mādhave (4.16) garbhāṅke --

vṛddhayā śaśvad-ārabdha-nirodhām api rādhikām |
nirābādhaṁ sadā sādhu ramayaty eṣa mādhavaḥ ||

athodghātyakam --

padāni tv agatārthāni tad-artha-gataye narāḥ |
yojayanti padair anyais tad udghātyakam ucyate ||26||

yathā lalita-mādhave (1.11) --

naṭatā kirāta-rājaṁ nihatya raṅga-sthale kalānidhinā |
samaye tena vidheyaṁ guṇavati tārā-kara-grahaṇam ||

(nepathye) hanta rādhā-mādhavayoḥ pāṇibandhaṁ kaṁsa-bhūpater bhayād abhivyaktam udāhartum asamartho naṭatā kirāta-rājam ity upadeśena bodhayan dhanyaḥ ko'yaṁ cintā-viklavāṁ mām āśvāsayatīti tatra paurṇamāsī-praveśaḥ ||

atha **avalagitam—**
yatraikasmin samāveśya kāryam anyat prasādhyate |
purānurodhāt taj jñeyaṁ nāmnāvagalitaṁ budhaiḥ ||27||

yathā kaṁsa-vadhe --

naṭarāja-puruṣottama kathaṁ vilambase |

(nepathye) bhoḥ kas tvam asi yad atra māṁ tvarayasi |

sūtradhāraḥ -- katham ayaṁ gopāla-veśo bhagavān upasthita eva paśya paśya ityādi ||

śṛṅgāra-pracure nāṭye yuktam āmukham eva hi |
vīthī prahasanaṁ ceti dvividhe nātra lakṣite ||28||

ata evāmukhaṁ tatra bhavel lalita-mādhave |
prastāvanā-sthāpane dve āmukhasyāpare bhide |
ity ākhyāya sphuṭaṁ kecit tayoḥ kurvanti lakṣaṇam ||29||

yathā –
naṭī-vidūṣaka-naṭa-sūtra-saṁlāpa-saṅgatam |
stoka-vīthyādi-sahitaṁ bhavet prastāvanāmukham ||
sarva-vīthyādi-sahitaṁ tad eva sthāpanocyate |
vīrādbhutādi prāyeṣu bhavet prastāvanocitā ||
hāsya-bībhatsa-raudrādau prāyeṇa sthāpanā mateti |
vīthī-prahasane dve tu rūpakāṇāṁ bhide smṛte ||

atha sandhiḥ --

ekaikasyās tv avasthāyāḥ prakṛtyā caikayaikayā |
yogaḥ sandhir iti jñeyo nāṭya-vidyā-viśāradaiḥ ||30||

tatra prakṛtiḥ --

pāñcavidhyāt kathāyās tu prakṛtiḥ pañcadhā smṛtā |
bījaṁ binduḥ patākā ca prakarī kāryam eva ca ||31||

tatra bījam --

yat tu svalpam upakṣiptaṁ bahudhā vistṛtiṁ gatam |
kāryasya kāraṇaṁ dhīrais tad bījam iti kathyate ||32||

yathā lalita-mādhave prathama-dvitīyayor aṅkayoḥ kalpite mukha-sandhau nirūḍho rādhā-mādhavayor anurāgo bījam ucyate |

atha binduḥ --

phale pradhāne bījasya prasaṅgoktaiḥ phalāntaraiḥ |
vicchinne yad aviccheda-kāraṇaṁ bindur ucyate ||33||

yathā tatraive tṛtīya-caturthayoḥ kalpita pratimukha-sandhau kṛṣṇa-pura-gamanādinā mukhya-phale vicchinne tenaiva samāśāsanaṁ etās tūrṇaṁ nayata kiyatīḥ ity ādi sūrya-vākya-śravaṇa-janita-kṛṣṇa-pratyāśāṁ nīre maṅkṣu-mimaṅkṣum (4.10) ityādyuktyā garbhāṅkaś ca binduḥ |

atha patākā --

yat pradhānopakaraṇaṁ prasaṅgāt svārtham ṛcchati |
sā patākā budhaiḥ proktā yādavāmātya-vṛttavat ||34||

yathā tatraiva pañcama-ṣaṣṭhyoḥ kalpite garbha-sandhau paurṇamāsy-uddhava-vṛttaṁ patākā |

atha prakarī --

yat kevalaṁ parārthasya sādhakaṁ ca pradeśa-bhāk |
prakarī sā samuddiṣṭā nava-vṛndādi-vṛttavat ||35||

yathā tatraiva saptamāṣṭayoḥ kalpite vimarṣa-sandhau yathā nava-vṛndādi-kulādi-vṛttaṁ prakarī ||

atha kāryaṁ --

vastunas tu samastasya sādhyaṁ kāryam iti smṛtam |
rādhā-mādhavayoḥ saṅgo yathā lalita-mādhave ||36||

yathātra navama-daśamayoḥ kalpite nirvahaḥaṇa-sandhau rādhā-mādhavayoḥ punaḥ saṅgama-puraḥsara-krīḍādi ||

pradhānam aṅgam iti ca tat tu syād dvividhaṁ punaḥ |
pradhānaṁ netṛ-caritaṁ vyāpi kṛṣṇasya ceṣṭitam ||37||
nāyakārthaṁ kṛdaṅgaṁ syāt nāyaketara-ceṣṭitam |
nityaṁ patākā prakarī cāṅgaṁ bījādayaḥ kvacit ||38||
bījatvād bījam ādau syāt phalatvāt kāryam antataḥ |
tayoḥ sandhāna-hetutvān madhye binduṁ muhuḥ kṣipet ||39||
yathāyogaṁ patākāyāḥ prakaryāś ca niveśanam ||40||

ata eva bindur, yathā pañcame (LalM 5.23) --

> sphuran-maṇi-sarādhikaṁ navatamāla-nīlaṁ harer
> udūḍha-nava-kuṅkumaṁ jayati hāri bakṣaḥ-sthalam |
> uḍu-stavakitaṁ sadā taḍid-udīrṇa-lakṣmī-bharaṁ
> yad abhram iva līlayā sphuṇam adabhram udbhrājate ||

evaṁ ṣaṣṭha-saptamādiṣv api bindur draṣṭavyaḥ ||

athāvasthā --

kāryasya pañcadhāvasthā nāyakādi-kriyā-vaśāt |
ārambha-yatna-prāpty-āśā-niyatāpti-phalāgamāḥ ||41||

tatrārambhaḥ --

budhair mukhya-phalodyoga ārambha iti kathyate |

yathā lalita-mādhave mukha-sandhau rādhā-mādhavayor anyonya-saṅgamāya vyavasāya ārambhaḥ |

atha yatnaḥ --

yatnas tu tat-phala-prāptāv autsukyena tu vartanam ||42||

yathā tatraiva pratimukha-sandhau rādhayā kṛṣṇasyānveṣaṇe kṛṣṇena ca gandharva-kṛta-nṛtyādau rādhāvalokāyodyamo yatnaḥ |

atha prāpty-āśā

prāpty-āśā tu nijārthasya siddhi-sambhāvanā matā[1] ||

tathā ca munināpy (19.11) uktam --

> īṣat prāptir yadā kācit phalasya parikalpyate |
> bhāva-mātreṇa taṁ prāhur vidhijñāḥ prāpti-sambhavam ||

yathā, tatraiva garbha-sandhau rādhāyāḥ satrājiti samarpaṇ kṛṣṇasya ca lalitā-śaṅkhacūḍa-ratnādi-lābhādinā sambhāvanāyogyatvāt prāptyāśā |

atha niyatāptiḥ --

niyatāptir avighnena kārya-saṁsiddhi-niścayaḥ |

yathā, tatraiva vimarśa-sandhau rādhā-darśanād avighnena phala-saṁsiddhi-niśayān **niyatāptiḥ** |

atha **phalāgamaḥ** --

nijābhīṣṭa-phalāvāptir bhaved eva phalāgamaḥ ||43||

yathā tatraiva nirvahaṇa-sandhau vraja-bandhu-samāgama-rādhā-lābha-ratnābhiṣekādiḥ phalāgamaḥ |

patākāyās tv avasthānaṁ kvacid asti na vā kvacit |
patākayā vihīne tu bīja-bindū niveśayet ||44||

atha **sandhy-aṅgāni** --

mukhya-prayojana-vaśāt kathāṅgānāṁ samanvaye |
avāntarārtha-sambandhaḥ sandhiḥ sandhāna-rūpakaḥ ||45||
mukha-pratimukhe garbha-vimarśāv upasaṁhṛtiḥ |
pañcaite sandhayas teṣu mukha-lakṣaṇam ucyate ||46||

atha **mukham** --

mukhaṁ bīja-samutpattir nānārtha-rasa-sambhavā |
atra tu dvādaśāṅgāni bījārambhānurodhataḥ ||47||
rādhā-mādhavayor atra prema-bīja-samudbhavaḥ |
sūcitaḥ sauṣṭavāt tatra yathā lalita-mādhave ||48||
upakṣepaḥ parikaraḥ parinyāso vilobhanam |

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[1] siddha-sad-bhāvanā matā. or as in RASK siddha-sad-bhāva-bhāvanā.

yuktiḥ prāptiḥ samādhānaṁ vidhānaṁ paribhāvanā ||49||
udbheda-bheda-karaṇāny eṣāṁ lakṣaṇam ucyate |

tatro**pakṣepaḥ** --
upakṣepas tu bījasya sūcanaṁ kathyate budhaiḥ ||50||

yathā lalita-mādhave prathame'ṅke (1.14)

paurṇamāsī -- (hanta rādhā-mādhavayor iti paṭhitvā) vatse gārgi śrūyatām |

> kṛṣṇāpāṅga-taraṅgita-dyumaṇijāsambheda-veṇīkṛte
> rādhāyāḥ smita-candrikā-suradhunī-pure nipīyāmṛtam |
> antas toṣa-tuṣāra-sampravalava-vyālīḍhatāpoccayāḥ
> krāntvā sapta jaganti samprati vayaṁ sarvordhvam adhyāsmahe ||

atra rādhā-mādhavayor anurāga-bījasya sūcanam **upakṣepaḥ** |

atha **parikaraḥ** --

bījasya bahulīkāro jñeyaḥ parikaro budhaiḥ |

yathā tatraiva (1.24) --

gārgī (saṁskṛtena)

> hriyam avagṛhya gṛhebhyaḥ karṣati rādhāṁ vanāya yā nipuṇā |
> sā jayati nisṛṣṭārthī vara-vaṁśaja-kākalī dūtī ||

atra vanākarṣaṇādinā anurāga-bījasya bahulīkaraṇāt **parikaraḥ** ||

atha **parinyāsaḥ** --

bīja-niṣpatti-kathanaṁ parinyāsa itīryate ||52||

yathā tatraiva prathame'ṅke --

rādhā (saromāñcam): lalide kā kkhu kahnatti suṇīadi jeṇa kealaṁ kaṇṇassa jjea adidhīhonteṇa ummatīkijjahmi || [lalite, kaḥ khalu kṛṣṇa iti śrūyate? Yena kevalaṁ karṇasyaiva atithībhavatā unmattīkriye'ham |]

atra unmattīkaraṇena bīja-niṣpattikathanāt **parinyāsaḥ** |

atha **vilobhanam** --

nāyakādi-guṇānāṁ yad varṇanaṁ tad vilobhanam |

yathā tatraiva prathame'ṅke --

tatra kṛṣṇaḥ (sannidhāya)

> samīkṣya tava rādhike vadana-bimbam udbhāsvaraṁ
> trapā-bhara-parīta-dhīḥ śrayitum asya tulya-śriyam |
> śaśī kila kṛsībhavan suradhunī-taraṅgokṣitāṁ
> tapasyati kapardinaḥ sphuṭa-jaṭāṭavīm āsthitaḥ ||

tatra rādhā-saundarya-guṇa-varṇanād **vilobhanam** |

atha **yuktiḥ** --

samyak prayojanānāṁ hi nirṇayo yuktir iṣyate ||54||

yathā tatraiva (para 1.111-2)--

yaśodā -- bhaadi candāalī ṇomāliā rāhā māharia sabbāo maha āsāo guṇāsohara-pūreṇa purei | tatthabi baccho bia baccā laiī ṇetta-bhiṅgaṁ sondara-marandeṇa āṇandei || [bhagavati candrāvalī nava-mālikā rādhā mādhavī ca sarvathā mama āśā guṇa-saurabha-pūreṇa pūrayati | tatrāpi vatsa iva vatsā laghvī netra-bhṛṅgaṁ saundarya-makarandena ānandayati |]

bhagavatī: gokuleśvari | sarveṣāṁ gokula-vāsināṁ īdṛg eva samudācāra iti |

atra rādhāyāṁ sarvato'dhikānāṁ guṇotkarṣāṇāṁ nirṇayo **yuktiḥ** |

atha **prāptiḥ** --

prājñaiḥ sukhasya samprāptiḥ prāptir ity abhidhīyate ||55||

yathā tatraiva (1.51) --

tatra kṛṣṇaḥ (punar utkarṇo bhavan sapulakam)

> madhurima-laharībhiḥ stambhayaty ambare yā
> smara-mada-sarasānāṁ sārasānāṁ rutāni |
> iyam udayati rādhā-kiṅkinī-jhaṅkṛtir me
> hṛdi pariṇamayantī vikriyāḍambarāṇi ||

atra rādhā-jhaṅkṛti-śravaṇāt kṛṣṇasya sukha-samprāptiḥ **prāptiḥ** |

atha **samādhānaṁ** --

bījasya punar ādhānaṁ samādhānam ihocyate ||56||

yathā tatraiva --

rādhā (sāsraṁ): kundalaie, abi ṇāma imassa ekassa bi hadaṇttassa maggaṁ kkhaṇaṁ bi ārohissadi so maha dhaṇṇassa kaṇṇassa adidhī | [kundalate! api

nāma tasyaikasyāpi hata-netrasya mārgaṁ kṣaṇam api ārohiṣyati sa me dhanyasya karṇasyātithiḥ |]

atra svayaṁ rādhayā punar anurāga-bījasyādhānāt **samādhānam |**

atha **vidhānaṁ** --

sukha-duḥkha-karaṁ yat tu tad vidhānaṁ budhā viduḥ ||57||

yathā tatraiva dvitīyāṅke --

rādhikā – (dūrataḥ kṛṣṇam īṣad avalokya, janāntikaṁ saṁskṛtena)

sahacari nirātaṅkaḥ ko'yaṁ yuvā mudira-dyutir
vraja-bhuvi kutaḥ prāpto mādyan-mataṅgaja-vibhramaḥ |
ahaha caṭulair utsarpadbhir dṛga-aṅcala-taskarair
mama dhṛtir-dhanaṁ cetaḥ-koṣād viluṇṭhayatīha yaḥ || (2.11)

(punar avekṣya) haddhī haddhī ppamādo, lalide pekkha pekkha eṇaṁ bamhaāriṇaṁ daṭṭhūṇa vikkhuhidaṁ maha hadahiaam | tā imassa mahāpābassa aggippaveso jebba parāacittam | [ha dhik hā dhik pramādaḥ | lalite prekṣya prekṣya | etaṁ brahmacāriṇaṁ dṛṣṭvā vikṣbdhaṁ me hata-hṛdayam | tad etasya mahā-pāpasya agni-praveśa eva prāyaścittam |]

lalitā : halā, saccaṁ kadhesi | tā ṇūṇaṁ sabaṇṇataṇaṁ bhāmedi | [halā, satyaṁ kathayasi, tan nūnaṁ savarṇatvaṁ bhramayati |]

rādhikā : (punar nibhālya, saṁskṛtena) –

sahacari harir eṣa brahma-veśaṁ prapannaḥ
kim ayam itarathā me vidravaty antarātmā |
śaśadhara-maṇi-vedī sveda-dhārāṁ prasūte
na kila kumuda-bandhoḥ kaumudīm antareṇa || (2.12)

atra rādhāyāḥ kṛṣṇa-buddhyā viprabuddhyā ca sukha-duḥkha-kathanād **vidhānam |**

atha **paribhāvanā –**

ślāghyaiś citta-camatkāro guṇaughaiḥ paribhāvanā ||58||

yathā tatraiva prathame'ṅke --

rādhā (sacamatkāraṁ saṁskṛtena) –

kula-varatanu-dharma-grāva-vṛndāni bhindan
sumukhi niśita-dīrghāpāṅga-ṭaṅka-cchaṭābhiḥ
yugapad ayam apūrvaḥ kaḥ puro viśva-karmā

marakata-maṇi-lakṣair goṣṭha-kakṣāṁ cinoti || 52 ||

lalitā: halā, so eso de parāṇa-nādho | [halā, sa eṣa te prāṇanāthaḥ |]

rādhā: (sonmādaṁ punaḥ saṁskṛtena)

sa eṣa kim u gopikā-kumudinī-sudhā-dīdhitiḥ
sa eṣa kim u gokula-sphurita-yauvarājyotsavaḥ |
sa eṣa kim u man-manaḥ-pika-vinoda-puṣpākaraḥ
kṛśodari dṛśor dvaīm amṛta-vīcibhiḥ siñcati || (1.53)

atra kṛṣṇasya vaidagdha-saundaryādi-guṇa-nidarśanena ca rādhā-camatkāra-kathanāt **paribhāvanā** |

atho**dbhedaḥ –**

bījasya tu ya udghātaḥ sa udbheda iti smṛtaḥ ||59||

yathā tatraiva dvitīyāṅke –

rādhikā (apavārya, saṁskṛtena)

calākṣi-guru-lokataḥ sphurati tāvad antarbhayaṁ
kula-sthitir alaṁ tu me manasi tāvad unmīlati |
calan-makara-kuṇḍala-sphurita-phulla-gaṇḍa-sthalaṁ
na yāvad aparokṣatām idam apaiti vaktrāmbujam || (2.26)

atrādau saṁvṛttasyānurāga-bījasya svamukhenaivodhghātanād **udbhedaḥ** |

atha **bhedaḥ—**

bījasyottejanaṁ bhedo yad vā saṅghāta-bhedanam ||60||

yathā tatraiva –

kundalatā – rāhe, akkhalidaṁ tumha sadībbadaṁ, tā alaṁ saaṁ vikkhābideṇa |
[rādhe, jāne saskhalitaṁ tava satī-vrataṁ, tad alaṁ svayaṁ vikhyāpitena |]

viśākhā – (sa-praṇayābhyasūyam) kundalade! kā kkhu abarā tumaṁ bia vaṁsīe tiṇṇi-sañjhaṁ āaḍḍhīadi ? [rādhe, kā khalv aparā tvām iva vaṁśyā trisandhyam ākṛṣyate |]

kundalatā (sanarma-smitaṁ, saṁskṛtena) –

dadāmi sadayaṁ sadā viśada-buddhi-rāśīḥ-śataṁ
bhavādṛśi pativratā-vratam akhaṇḍitaṁ tiṣṭhatu |
śrutair nikhila-mādhurī-pariṇate'pi veṇu-dhvanau
manaḥ sakhi manāg api tyajati vo na dhairyaṁ yathā || (2.20)

atra kundalatayā rādhādi-premasyottejanād bhedanāc cātmanas tābhyo bhedaḥ |

atha **karaṇam –**

prastutārtha-samārambhaṁ karaṇaṁ paricakṣate ||61||

yathā, tatraiva –

kundalatā –(saṁskṛtena)

trapāṁ tyaja kuḍaṅgakaṁ praviśa santu te maṅgalā-
ny anaṅga-samarāṅgaṇe parama-sāṁyugīnā bhava |
vivasvad-udaye bhavad-vijaya-kīrti-gāthāvalī
puraḥ skahi muradviṣaḥ sahacarībhir udgīyatām || 2.24 ||

atra prastutasya krīḍārūpasyārthasya samārambha-kathanāt karaṇam |

atha **pratimukha-sandhiḥ** –

bhavet pratimukhaṁ dṛśyaṁ bīja-prakāśanam |
bindu-prayatnopagamād aṅgāny asya trayodaśa ||62||
viṣamātyanta-viśleṣād rādhāmādhavayor iha |
dṛśyādṛśyaṁ prema-bījaṁ yathā lalita-mādhave ||63||
vilāsaḥ parisarpaś ca vidhutaṁ śama-narmaṇī |
narma-dyutiḥ pragamanaṁ virodhaḥ paryupāsanam |
puṣpaṁ vajram upanyāso varṇa-saṁhāra ity api ||64||

tatra **vilāsaḥ –**

vilāsaḥ saṅgamārthas tu vyāpāraḥ parikīrtitaḥ ||65||

yathā tatraiva caturthāṅke –

mādhavaḥ – (adhare veṇuṁ vinyasya) –

akṣṇor bandhuṁ hari-haya-harin-nāgari-prāg-ariktāṁ
rogeṇāviṣkuru guru-rucaṁ bhānavīyāṁ navīnām |
cakrābhikhyaḥ kim api virahād ākulaḥ kākū-lakṣaṁ
kurvan mukhyas tvayi sa vayasām arthibhāvaṁ tanoti ||4.22||

atra mādhavasya saṅgamārtha-vyāpāra-kathanād vilāsaḥ |

atha **parisarpaḥ –**

smṛtir naṣṭasya bījasya parisarpa iti smṛtaḥ ||66||

yathā tatraiva –

kṛṣṇaḥ – sakhe satyam āśayaiva kadarthyamāno'smi | yataḥ –

nīre maṅkṣu-mimaṅkṣum ārta-mukharām uddiśya caṇḍa-dyuter
dūrān maṇḍalataḥ kṛpāturatayā yat prādurāsīt tadā |
hā dhig vāg-amṛtena tena janitas tasyāḥ punaḥ saṅgama-
pratyāśāṅkura uccakair mama sakhe svāntaṁ haṭhād vidhyati ||10||

atra rādhā-tirodhānān naṣṭasyānurāga-bījasya punaḥ sūrya-vacanenānusmaraṇāt parisarpaḥ |

atha **vidhutam** –

vidhutaṁ kathitaṁ duḥkham abhīṣṭārthān avāptitaḥ |
athavānunayādīnāṁ vidhutaṁ syān nirākṛtiḥ ||67||

yathā tatraiva tṛtīyāṅke –

rādhā (sākrandam) –

nipītā na svairaṁ śruti-puṭikayā narma-bhaṇitir
na dṛṣṭā niḥśaṅkaṁ sumukhi mukha-paṅkeruha-rucaḥ |
harer vakṣaḥ-pīṭhaṁ na kila ghanam āliṅgitam abhūd
iti dhyāyaṁ dhyāyaṁ sphuṭati luṭhad antar mama manaḥ || (3.26)

atra prakaṭam eva duḥkhaṁ vidhutam | yathā vā tatraiva –

paurṇamāsī: samākarṇaya vara-varṇinī-varṇitam (nepathye) –

nāśvāsanaṁ viracaya tvam idaṁ hatāśo
śuṣyan-mukhī mama guṇaṁ parikīrtayantī |
dūrād amārdava-bhṛto'pi muhuḥ kṣamāyāḥ
kukṣiṁ vidārayati paśya rathāṅga-nemiḥ || (3.17)

atra viśākhā-kṛtānunayasya rādhayā grahaṇād vidhutam |

atha **śamaḥ –**

arateḥ śamanaṁ dhīraiḥ śama ity abhidhīyate ||68||

yathā tatraiva caturthe'ṅke –

vṛndā – nāgarendra! muñca vaimanasyam | sāmprataṁ bhavad-abhīṣṭa-siddhaye śārikāmukhena lalitāṁ sandiśya viśākhayā bhavantaṁ nivedayiṣyāmi |

atra jaṭilayā rādhāyāṁ nītāyāṁ vṛndayā mādhavasyārati-śamanāc chamaḥ |

apaṭhitvā śamaṁ kaścit sa paṭhaty atra tāpanam |

tathā hi (Sāhitya-darpaṇam 6.91),

upāyādarśanaṁ yat tu tāpanaṁ nāma tad bhavet || iti |

yathā tṛtīye'ṅke –

vṛndā – hā dhik, hā hā dhik | paśya –

na vaktuṁ nāvaktuṁ pura-gamana-vārtāṁ murabhidaḥ
kṣamante rādhāyai katham api viśākhā-prabhṛtayaḥ |
samantād ākrāntā niviḍa-jaḍima-śreṇibhir imāḥ
paraṁ karṇākarṇi-vyavasitim adhīro vidadhati || (3.12)

atropāya-darśanaṁ prakaṭam eva |

atha **narma –**

parihāsa-pradhānaṁ yad vacanaṁ narma tad viduḥ ||69||

yathā tatraiva caturthe'ṅke –

jaṭilā (nāsikāgre tarjanīṁ vinyasya sthitā dhunvantī sāścaryam) are bāliā-bhujaṅga! kaṁ ḍaṁsiduṁ ettha bhammasi | [are bālikā-bhujaṅga! kāṁ ḍaṁśitum atra bhrāmyasi |]

mādhavaḥ – lamboṣṭhi! bhavatīm eva goṣṭha-piśācīm |

atra prakaṭam eva narma |

atha **narma-dyutiḥ –**

narma-jātā ruciḥ prājñaiḥ narma-dyutir udāhṛtā ||70||

yathā tatraiva –

lalitā (smitvā) api sarale, tujjha hiae katthūriāpattabhaṁgaṁ lihantīe mae paccakkhīkidā siviṇa-saṁgiṇāara-kuṁjara bibbhamāsi | tā phuḍaṁ kadhehi, taiajaṇasaṁgajogge tasmiṁ osare dīhasuttā nīvī-sahaarī jhatti ṇikkantā ṇa vetti | [ayi sarale! tava hṛdaye kastūrikāpatra-bhaṅgaṁ likhantyā mayā pratyakṣīkṛtā svapna-saṅgināgara-kuñjara-vibhramāsi | tat sphuṭaṁ kathaya | tṛtīya-jana-saṁyogye tasminn avasare dīrgha-sūtrā nīvī-sahacarī jhaṭiti niṣkrāntā na veti]

rādhikā (svagatam) kadhaṁ takkidaṁ akkhidhuttāe | (prakāśam, sa-bhrū-bhaṅgam) vāme, kitti aliaṁ āsaṁkasi? [kathaṁ tarkitam atidhūrtayā? vāme, kim ity alīkam āśaṅkase?] (Act 4, paras. 92-93)
atra lalitā-narma-jātayā rādhāyā rucyā dhṛtyā vā narma-dyutiḥ |

atha **pragamaṇam –**

uttarottara-vākyaṁ tu bhavet pragamanaṁ punaḥ ||71||

yathā tatraiva –

rādhā –

baa-ṇaravaī-ṇandaṇaṁ sabandhuṁ,
raha-pabarobari pekkhia phphurantam |
[vraja-nṛpati-nandanaṁ sabandhuṁ
ratha-pravaropari prekṣya sphurantam]
skhalati mama vapuḥ kathaṁ dharitrī
bhramati kutaḥ kim amī naṭanti nīpāḥ || (3.14)

lalitā – sahi rāhe, mā visīda | pabbada-parikkamobakkamo eso | [sakhi rādhe, mā viṣīda, parvata-parikramopakrama eṣaḥ |]

rādhikā –

sahacari, parijñātaṁ sadya samastam idaṁ mayā
paṭima-pañalais tvaṁ nihnotuṁ kiyat prabhaviṣyasi |
virama kṛpaṇe bhāvī nāyaṁ harer viraha-klamo
mama kim abhavan kaṇṭhe prāṇā muhur nirapatrapāḥ || (3.15)

ity atra rādhā-lalitayor uttarottaraṁ pragamanam |

atha **virodhaḥ**[2] **–**

yatra vyasanam āyāti virodhaḥ sa nigadyate ||72||

yathā tatraiva –

rādhikā –

cetaḥ khinna-jane hareḥ pariṇataṁ kāruṇya-vīcī-bharair
ity ābhīra-nata-bhruvāṁ tvai bhavad āloka-sambhāvanā |
marma-grantha-vikṛntana-vyasaninī taṁ tādṛśaṁ vairiṇī
krūreyaṁ viraha-vyathā na sahate mad-bhāga-dheyotsavam || (3.27)

atra spaṣṭa eva rādhāgamanena virodhaḥ |

atha **paryupāsanam—**

ruṣṭasyānunayo dhīraiḥ paryupāsanam īritam ||73||

yathā tatraiva caturthe –

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[2] RASK has exactly same definition, but *nirodhaḥ*. Some MSS (minority) of RASK also have *virodhaḥ*.

jaṭilā – ai ahisārasaggāvejjhāiṇi lalide, eṇhiṁ puttau me ahimaṇṇu bidūre gadotthi, tā suṇṇaṁ gharaṁ mukkia kīsa tue āṇīdā bahuḍī | [ayi abhisāra-mārgopādhyāyini lalite! idānīṁ putrako me'bhimanyur vidūre gato'sti | tat śūnyaṁ gṛhaṁ muktvā kasmāt tvayā nītātra vadhūṭī ?]

lalitā (saśaṅkam ātma-gatam) haddhī, ḍāinīe aḍāhiṇa-paidīe ḍdahiṭhammi buṭhṭhiāe | (prakāśam) ayye gaggīe bhaṇidaṁ ajja māhabīpupphehiṁ pūido sūro surahikoḍppado hodutti māhabī-maṇḍabaṁ laṁhikhadā mae rāhiā, tā ppasīda ppasīda | [hā dhik! ḍākinyā dakṣiṇa-pravṛttyā dagdhāsmi vṛddhayā | ārye, gārgyā bhaṇitam, adya mādhavī-puṣpaiḥ pūjitaḥ sūryaḥ surabhi-koṭi-prado bhavati | iti mādhavī-maṇḍapaṁ lambhitā mayā rādhikā | tat prasīda prasīda |

atra ruṣṭāyā jaṭilāyā lalitayāpy anunayāt paryupāsanam |

atha **puṣpam –**

pariśeṣo vidhānaṁ yat puṣpaṁ tad iti saṁjñitam ||74||

yathā tatraiva tṛtīye –

vidūre kaṁsārir mukuṭita-śikhaṇḍāvalir asau
pure gaurāṅgībhiḥ kalita-parirambho vilasati |

(iti sābhyasūyaṁ punar nirūpya, sakhedam)

na kānto'yaṁ śaṅke surapatidhanur dhāma-madhuras
taḍil-lekhāhārī girim avalalambe jaladharaḥ || (3.40)

atra punar jaladharatayā viśeṣa-jñānāt puṣpam |

atha **vajram** --

vajraṁ tad iti vijñeyaṁ sākṣān niṣṭhura-bhāṣaṇam ||75||

yathā tatraiva caturthe –

jaṭilā (pṛṣṭhataḥ parikramya putrasya hastam ākarṣantī sākṣepam) re goula-kisorī-laṁpaḍao, are paraghara-laṇṭhanao | kahaṁ tumaṁ bi appaṇo puttaṁ maṇṇissadi jaḍilā ? [re gokula-kiśorī-lampaṭa, are paragṛha-luṇṭhaka | kathaṁ tvām apy ātmanaḥ putraṁ maṁsyati jaṭilā |]

atra jaṭilāyāḥ putraṁ prati niṣṭhura-bhāṣaṇaṁ vajram |

ath**opanyāsaḥ –**

yuktibhiḥ sahito yo'rthaḥ upanyāsaḥ sa ucyate ||76||

yathā tatraiva tṛtīye –

(nepathye)

adya prāṇa-parārdhato'pi dayite dūraṁ prayāte harau
hā dhig duḥsaha-śoka-śaṅkubhir abhūd viddhāntarā rādhikā |
tenāsyāḥ pratiṣedham artha-carite tvaṁ mā kṛthā mā kṛthāḥ
kṣīṇeyaṁ kṣaṇam atra suṣṭhu viluṭhaty ārta-svaraṁ roditum || (3.29)

atra yukti-sahitārthatā prakaṭaiva | kecit upanyāsaḥ prasādanam iti (SāhD 6.93) vadanti | tatrodāharaṇaṁ caturthe –

jaṭilā – kulaputti, sireṇa me sābidāsi | [kulaputri, śirasā me śāpitāsi |]

atra jaṭilāyāḥ rādhā-prasādanam |

atha varṇa-saṁhāraḥ –

savarṇopagamanaṁ varṇa-saṁhāra iṣyate ||77||

yathā tatraiva, caturthe –

daityācāryas tad-āsye vikṛtim aruṇatāṁ malla-varyāḥ sakhāyo
gaṇḍaunnatyaṁ khaleśāḥ pralayam ṛṣi-gaṇā dhyāna-muñcāsram ambā |
romāñcaṁ sāṁyugīnāḥ kam api nava-camatkāram antaḥ surendrāḥ
lāsyaṁ dāsāḥ kaṭākṣaṁ yayur asita-dṛśāṁ prekṣya raṅge mukundam || (4.4)

atra daityācārya-nāradādayaḥ brāhmaṇāḥ kṣitīśa-sāṁyugīnādayaḥ kṣatriyāḥ, mallā dāsādayo vaiśyāḥ śūdrādayaś ca iti varṇa-saṁhāraḥ |

atha **garbha-sandhiḥ –**

dṛṣṭādṛṣṭasya bījasya garbho hrāsa-gaveṣaṇāt |
dvādaśāṅgo bhaved eṣa patākāṁśānusārataḥ ||78||
rājendratā prasaṅgena hāso vandi-janoktitaḥ |
punar anveṣaṇaṁ jātaṁ prasenānveṣaṇāt ||79||
hrāsodbhūḥ punar anveṣṭir lalitā-darśanād abhūt |
hareḥ praṇaya-bījasya yathā lalita-mādhave ||80||
abhūtāharaṇaṁ mārgo rūpodāharaṇe kramaḥ |
saṅgrahaś cānumānaṁ ca toṭakādhibale tathā ||81||
udvegaḥ sambhramākṣepāv eṣāṁ lakṣaṇam ucyate |

tatr**ābhūtāharaṇam –**
abhūtāharaṇam tat syād vākyaṁ yat kapaṭāśrayam ||82||

yathā tatraiva pañcame'ṅke –

viracayan janaīm ativismitāṁ
bhuja-catusṭayavān ajaniṣṭa yaḥ |
sa bhaginīṁ tava śūrasutātmajo
yadu-varaḥ pariṇeṣyati rukmiṇīm || (5.9)

atha kapaṭa-vākyam idam abhūtāharaṇam |

atha **mārgaḥ –**
mārgas tattvārtha-kathanam...

yathā tatraiva –

kṛṣṇaḥ[3] (patrikāṁ vācayitvā)

nikhilā śikhini nayann api sukhāni jātyāsitāpāṅgī |
ramayati kṛṣṇaḥ sughano vṛndāvana-gandhinīr eva || (5.10)

atra hariṇā hṛdayatva-prakaṭanān mārgaḥ |

atha **rūpam –**
... rūpaṁ vākyaṁ vitarkavat ||83||

yathā tatraiva –

kṛṣṇaḥ (sānandam)[4] – sakhe, katham anubhūta-pūrveva kāpi śiñjita-saraṇī prasahya mām ādrīkaroti |

atra candrāvalī-nūpurādi-śiṅjita-śravaṇāt kṛṣṇasya vitarko rūpam |

atha **udāharaṇam –**
sotkarṣaṁ vacanaṁ yat tu tad udāharaṇaṁ matam ||84||

yathā tatraiva –

suparṇāḥ (nirvarṇya savismayam) –

saundaryāmbu-nidher vidhāya mathanaṁ dambhena dugdhāmbudher
gīrvāṇair udahāri hāri parito yā sāra-sampan-mayī |
sā lakṣmīr api cakṣuṣāṁ cira-camatkāra-kriyā-cāturīṁ
dhatte hanta tathā na kāntibhir iyaṁ rājñaḥ kumārī yathā || (5.30)

atra candrāvalī-rūpotkarṣa-kathanam udāharaṇam |

atha **kramaḥ –**
bhāva-jñānaṁ kramo yad vā cintyamānārtha-saṅgatiḥ ||85||

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[3] nāradaḥ
[4] sāśaṅkam

yathā ṣaṣṭhe –

navavṛndā (svagatam) –

janita-kamala-lakṣmī-vibhrame netravīthīṁ
gatavati cira-kālād aṁśuke kaṁsa-hantuḥ |
alaghubhir api yatnair dustarāṁ saṁvarītuṁ
vikṛtim atula-bādhāṁ hanta rādhā dadhāti || (6.25)

atra nava-vṛndāyā rādhāyā bhāva-jñānāt citnyamāna-hari-cihnasya rādhayā darśanād vā kramaḥ |

atha **saṅgrahaḥ –**
saṅgrahaḥ sāmadānārtha-saṁyogaḥ parikīrtitaḥ ||86||

yathā tatraiva pañcame –

bhīṣmaḥ (sānandam)[5] –

aviditas tanayām anayān nayann
upakṛtiṁ kṛtavān mama jāmbavān |
muni-manaḥ-praṇidheya-padāmbujas
tvam asi yena varo duhitur varaḥ || (5.37)

atra sāmanimittakanyāsam arpaṇādinā saṅgrahaḥ |

atha **anumānam** –

liṅgād ūho'numānatā...

yathā tatraiva ṣaṣṭhe –

candrāvalī (saṁskṛtena) –

sādharmyaṁ madhuripu-viprayoga-bhājāṁ
tanvaṅgī muhur iyam aṅgakais tanoti |
ākṛtyā śriyam api mādhavīṁ kim enāṁ
dainye'pi prathayitum ārtayaḥ kṣamante || (6.23)

atra dainye'pi mādhurī-darśanena liṅgena kṛṣṇa-viprayoga-bhāktvasyābhyūho'numānam |

atha **toṭakam** –

... **vacaḥ saṁrambhi toṭakam ||87||**

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[5] bhīṣmakaḥ (sādaram)

yathā tatraiva ṣaṣṭhe –

nāradaḥ --

> maṇīndraṁ pārīndra-pravaram aharan nighna-tanayaṁ
> vinighnante taṁ ca prabalam atha bhallūka-nṛpatiḥ |
> parābhūya svairī tam api mura-vairī tava dhanaṁ
> tad-āhartā pāpa tvam asi patitas tāpa-jaladhau || (6.15)

atra saṁrambhena toṭakaṁ prakaṭam eva |

athādhibalam –

budhair adhibalaṁ proktaṁ kapaṭenādhivañcanam ||88||

yathā tatraiva pañcame –

śrī-kṛṣṇaḥ –

> paryaśīli paśubāla-ghaṭāyāṁ
> keli-raṅga-ghaṭanāya mayā yaḥ |
> suṣṭhu so'yam akaort para-durge
> vaiśayan sacivatāṁ naṭa-veṣaḥ || (5.27)

atra naṭa-veṣa-kapaṭena para-vañcanam adhibalam |

athodvegaḥ –

śatru-vairādi-sambhūtaṁ bhayam udvega ucyate ||89||

yathā tatraiva ṣaṣṭhe –

candrāvalī (janāntikam) sahi māhavi ! pekkha | eso ajja-uttassa sacca-saṁkappidā seibimaddaṇo saccabhāmāe sondera-pūro dhīraṁ bi maṁ āndoledi | [sakhi mādhavi, paśya | eṣa āryaputrasya satya-saṅkalpitā setu-vimardanaḥ satyabhāmāyāḥ saundarya-pūro dhīrām api mām āndolayati |]

atrāvirbhūta-sapatnī-darśanāc candrāvalyā udvegaḥ |

atha **sambhramaḥ –**

śatru-vyāghrādi-sambhūtā śaṅkā syād iha sambhramaḥ ||90||

yathā tatraiva pañcame –

(nepathye)

> saptiḥ saptī ratha iha rathaḥ kuñjaro me

tūṇas tūṇo dhanur uta dhanur bhoḥ kṛpāṇī kṛpāṇī |
kā bhĪḥ kā bhīr ayam ayam ahaṁ hā tvaradhvaṁ tvaradhvaṁ
rājñaḥ putrī bata hṛta-hṛtā kāminā vallavena ||(5.30)

atra spaṣṭa eva sambhramaḥ |

athākṣepaḥ –

garbha-bīja-samutkṣepam ākṣepaṁ paricakṣate ||91||

yathā tatraiva ṣaṣṭhe –

kṛṣṇaḥ (savaiklavyam) –

nikhila-suhṛdām arthārambhe vilambita-cetasā
masṛṇita-śikho yaḥ prāptodbhūd manāg iva mārdavam |
sa khalu lalitāsāndrasrehaprasaṅga-ghanībhavan
punar api balād indhe rādhā-viyoga-mayaḥ śikhī || (6.43)

asya suhṛdartha-sampādane garbhitasya punaḥ lalitā-darśanenotkṣepād ākṣepaḥ |

atha **vimarśa-sandhiḥ –**

yatra pralobhana-krodha-vyasanādyair vimṛśyate |
bījavān garbha-nirbhinnaḥ sa vimarśa itīryate ||92||
prakarī-niyatāptānuguṇyād atrāṅga-kalpanam |
bakulā-nava-vṛndādi-pralobhana-vaśād yathā ||93||
devī śaṅkāditaś cātra prema-bīja-vimarśanam |
rādhā-mādhavayoḥ proktaṁ sphuṭaṁ lalita-mādhave ||94||
avavādo'yaṁ sampheṭo vidrava-drava-śaktayaḥ |
dyuti-prasaṅgaś chalanaṁ vyavasāyo virodhanam |
prarocanā vicalanam[6] ādānaṁ syus trayodaśa ||95||

athāvavādaḥ –

doṣa-prakhyāvavādaḥ syāt...

yathā tatraiva saptame –

rādhikā – (savyatham)

cirād adya svapne mama vividha-yatnād upagate
prapede govindaḥ sakhi nayanayor akṣaṇabhuvam |
gṛhītvā hā hanta tvaritam atha tasminn api rathaṁ
kathaṁ pratyāsannaḥ sa khalu puruṣo rāja-puruṣaḥ || (7.22)

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[6] The NātC edition has *vivalanam* throughout, but in every treatment of the subject, *vicalanam* is given as the term here designated. *Vivalanam* must be taken as incorrect. See Rask. 3.67, Daś. 1.48, etc.

atrāturasya kraurya-kīrtanād avavādaḥ |

atha **sampheṭaḥ –**

sampheṭo roṣa-bhāṣaṇam |

yathā tatraiva –

rādhikā (saṁskṛtena)

śāstu dvāravatī-patiṁs trijagatīṁ saundarya-paryācitaḥ
kiṁ nas tena viramyatāṁ katham asau śokāgnir ujjvālyate |
yuṣmābhiḥ sphuṭayukti-koṭi-garima-vyāhāriṇībhir balād
ākarṣṭuṁ vraja-rāja-nandana-padāmbhojān na śakyā vayam || 7.2 ||

atra bakulāṁ prati gūḍha-doṣoktyā sampheṭaḥ |

atha **vidravaḥ –**

vidravo vadha-bandhādiḥ...

yathā tatraivāṣṭame –

kṛṣṇaḥ – priye, yuṣmākam adbhutam ākarṇyatāṁ sāmpratam ahaṁ sūra-saugandhikam āhariṣyan pāṇḍavena saha khāṇḍavāḍavīṁ prāviśam | tatra mṛgān āhaṇḍino gāṇḍīvinaḥ śyenābhyāṁ nigṛhītayoḥ pakṣiṇor ekaḥ prāhety ādi |

atra pakṣi-nigrahādinā vidravaḥ |

atha **dravaḥ –**

...dravo guru-tiriskriyā ||96||

yathā tatraiva –

mādhavī – bhaṭṭo-dārie kāsāre pasāridaṇi abbadaṁ vagīṁ samaria hasāmi | [bhartṛ-dārike kāsāre prasārita-nija-vratāṁ bakīṁ smṛtvā hasāmi |]

atra svāminyā rādhāyā upahāsena dravaḥ |

atha **śaktiḥ –**

virodha-śamanaṁ śaktiḥ...

yathā tatraiva

nava-vṛndā (latāntare sthitvā) hanta katham aṅgīkṛta-rādhā-prasādhanā devīyam upalabdhā | tad eṣa mādhavo yāvad enāṁ rādhikāṁ pratītya na pramādam ādadhāti tāvad ahaṁ padyam ekaṁ hārītena hārayāmīti |

atra rādhātvena candrāvalī-jñānād utpannasya virodhasya śamanāt śaktiḥ |

atha **dyutiḥ –**

...tarjanodvejane dyutiḥ ||97||

yathā tatraiva –

rādhā (sabhayam) hanta, caṁcala caṁcarīa ciṭṭha ciṭṭha | esā līlā-kamaleṇa tāḍemi tumaṁ dhiṭhṭhaṁ | [cañcala cañcarīka tiṣṭha tiṣṭha | eṣā līlā-kamalena tāḍayāmi tvāṁ dhṛṣṭam |]

ity atra bhramarādy-udvegena bhramaraṁ prati tarjanena ca dyutiḥ |

atha **prasaṅgaḥ –**

prastutārthasya śamanaṁ prasaṅgaḥ parikīrtitaḥ |
prasaṅgaṁ kathayanty anye gurūṇāṁ parikīrtanam ||98||

tatrādyaṁ, yathā tatraivāṣṭame –

> carcāṁ siñcati śoṣayaty api mitho vispardhate vāsakṛt
> netra-dvandvam uraś ca yad-virahato bāṣpāyamāṇaṁ mama |
> hanta svapna-śate'pi durlabhatara-prekṣyotsavā preyasī
> prāpyotsaṅgam atarkitaṁ mama kathaṁ sā rādhikā vartate || 8.3 ||

atra prastutasya viraha-duḥkhasya śamāt prasaṅgaḥ |

dvitīyaṁ yathā saptame –

rādhā (saṁskṛtena) –

> khelan-mañjula-veṇu-maṇḍita-mukhī sāci-bhramaṁl locanā
> mugdhe mūrdhni śikhaṇḍinī dhṛta-vapur bhaṅgī-trayāṅgī-kṛtiḥ |
> kaiśore kṛta-saṅgatiḥ suramuner ārādhyate śāsanād
> asmābhiḥ pitur ālaye jaladhara-śyāma-cchavir devatā || 7.24 ||

atreṣṭa-deva-nāradayoḥ pituś ca kīrtanād guru-kīrtanam |

atha **chalanam –**

apamānādi-karaṇaṁ chalanaṁ parikīrtitam ||99||

yathāṣṭame –

kṛṣṇaḥ – hanta kali-kaṇḍūla-tuṇḍa-mātra-sarvasve tamomayi mādhavike! viramyatām | dvayoḥ paraṁ jetum aśakyeyaṁ candrāvalī |

atra mādhavī-bhartsanāpamānāc chalanam |

atha **vyavasāyaḥ –**

vyavasāyas tu sāmarthyasyākhyāpanam udīryate ||100||

yathā saptame –

rādhikā (sannivṛtya salajjaṁ saṁskṛtena) –

kaṁsārer avaloka-maṅgala-vinābhāvād adhanyedhunā
bibhrāṇā hata-jīvite praṇayitāṁ nāhaṁ sakhi prāṇimi |
krūreyaṁ na virodhinī yadi bhaved āśāmayī śṛṅkhalā
prāṇānāṁ dhruvam arbudāny api tasya tyaktuṁ sukhenotsahe || 7.13 ||

atra prāṇārbuda-tyāgārtha-sāmānya-kathanād vyavasāyaḥ |

kaścit tu, vyavasāyas tu vijñeyaḥ pratijñā-hetu-sambhavaḥ || ity āha (SāhD 6.103) |

yathā tatraiva saptame –

yasyottaṁsaḥ sphurati cikure keki-patra-praṇīto
hāraḥ kaṇṭhe viluṭhati kṛtaḥ sthūla-guñjāvalībhiḥ |
veṇur vaktre racayati ruciṁ hanta cetas tato me
rūpaṁ viśvottaram api harer nānyad aṅgīkaroti || (7.6)

atha virodhanam –

virodhanaṁ virodhoktiḥ saṁrabdhānāṁ parasparam || 101 ||

yathāṣṭame –

candrāvalī (solluṇṭha-smitam) ai loluhe āli, kīsa maṁ anāpekkhia taṁ ṇiamahābbadaṁ tue suṭṭhu paḍiṭṭhidam | [ayi lolupe āli, kasmān mām anāpṛcchya tan nija-mahā-vrataṁ tvayā suṣṭhu pratiṣṭhitam |]

rādhikā – dei, saraṇṇassa jaṇassa saṁrakkhaṇe akkhamāsi tahabi parihasesi | ṇūṇaṁ īsarīṇāṁ kkhu juttaṁ edaṁ | [devi, śaraṇyasya janasya saṁrakṣaṇe akṣamāsi tathāpi parihasasi | nūnaṁ īśvarīṇāṁ khalu yuktam etat |]

atra nigūḍha-saṁrambhayoś candrāvalīrādhayoḥ virodhoktyā virodhanam |

atha **prarocanā –**
siddhavad bhāvino'rthasya sūcanā syāt prarocanā || 102 ||

yathā tatraiva saptame –

nava-vṛndā –

alaṁ vilāpaiḥ samaya-kramasya
durūha-rūpā gatayo bhavanit |
śaran-mukhe paśya saras-taṭīṣu
khelanty akasmāt khalu khañjarīṭāḥ || 7.5 ||

ity atra kañjarīṭa-dṛṣṭāntena bhāvi-kṛṣṇa-saṅgamasya sūcanāt prarocanā |

yad vā tatraiva –

rādhā (saṁskṛtena) –

ajani saphalaḥ saukhyaṁ bhūyān kalevara-dhāraṇe
sahacari parikleśo yo'bhūn mayā kila sevitaḥ |
ahaha yad imāḥ śyāma-śyāmā puro mama vallavī-
kula-kumudinī-bandhos tās tāḥ sphuranti marīcayaḥ || 7.27 ||

atra pratimā-sandarśanānandena bhāvi-kṛṣṇa-saṅgamanasya siddhavat sūcanāt prarocanā |

atha vivalanam –

ātma-ślāghā vivalanam |

yathā tatraivāṣṭame –

kṛṣṇaḥ (savismayam) ko'yaṁ mādhuryeṇa mamāpi mano haran maṇi-kuḍyam avaṣṭambya puro virājate | (punar nibhālya) hanta katham atrāham eva pratibimbito'smi | (iti sautsukyam)

aparikalita-pūrvaḥ kaś camatkāra-kārī
sphurati mama garīyān eṣa mādhurya-pūraḥ |
ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ
sarabhasam upabhoktuṁ kāmaye rādhikeva ||8.34|

atra vismayena nija-rūpa-ślāghanaṁ vivalanam |

athādānaṁ –

ādānaṁ kārya-saṅgrahaḥ || 103 ||

yathā tatraivāṣṭame –

navavṛndā (rādhām avekṣya) hanta hanta!

āloke kamaleṣaṇasya sajalāsāre dṛśau na kṣame
nāśleṣe kila śaktibhāg atipṛthu-stambhā bhujā-vallarī |
vāṇī gadgada-kuṇṭhitottara-vidhau nālaṁ ciropasthite
vṛttiḥ kāpi babhūva saṅgamanaye vighnaḥ kuraṅgī-dṛśaḥ || 8.11 ||

atra kṛṣṇa-darśanādi-rūpa-kārya-saṅgrahād ādānam |

kaścit tu vidrava-vivalana-chalanādy atra na paṭhitvā kheda-pratiṣedha-chādanāni paṭhanti lakṣayanti ca |

tatra khedaḥ –

manaś-ceṣṭā-samutpannaḥ śramaḥ kheda itīryate ||104||

yathā tatraiva saptame –

rādhikā (saṁskṛtena) –

mamāyāsīd dūre dig api hari-saṅga-praṇayinī
prapede khedena truṭir api mahā-kalpa-padavīm |
dahaty āśā-sarpir viracita-pada-prāṇa-dahano
balān māṁ durlīlaḥ kam iva karavai hanta śaraṇam || 7.1 ||

atha **pratiṣedhaḥ –**

īpsitārtha-pratīghātaḥ pratiṣedha itīryate ||105||

yathā tatraiva –

rādhā (samīkṣya sakhedam ātmagatam) – kahaṁ iṁdīareṇa rahaṁgīe saṁgamiṭṭhaṁ ahiṇaṁdide maccharā kalahaṁsī milidā | [kathaṁ indīvareṇa rahaṅgyā saṅgamituṁ abhinandite matsarā kalahaṁsī militā |

atra devyāgamanāt kṛṣṇa-saṅga-pratīghātaḥ |

atha chādanam –

kāryārtham apamānādeḥ sahanaṁ chādanaṁ matam |

yathā saptame **nava-vṛndā** (praviśya) sakhi, mā viṣādaṁ kṛthāḥ paśya –

pāde nipatya badarīm avalambamānā
kāntaṁ rasālam anuvindati mādhavīyam |
prāṇeśa-saṅgama-vidhau viniviṣṭa-cittā
no pāravaśyakadanaṁ manute hi sādhvī || (7.3)

spaṣṭam eva chādanam |

atha **nirvahaṇa-sandhiḥ –**

mukha-sandhyādayo yatra vikīrṇā bīja-saṁyutāḥ |
mahat-prayojanaṁ yānti tan-nirvahaṇam ucyate ||107||
atrāṅga-kalpanākārya-phalāgama-samāgamāt |
rādhādīnāṁ tu sarvāsāṁ kumārīṇām avāptitaḥ ||108||
udvāhādy-utsavaḥ prokto yathā lalita-mādhave |
sandhir virodho grathanaṁ nirṇayaḥ paribhāṣaṇam ||109||
prasādānanda-samayāḥ kṛtir bhāṣopagūhane |
pūrva-bhāvopasaṁhārau praśastiś ca manīṣibhiḥ ||110||
iti nirvahaṇasyāṅgāny uktāny asya caturdaśa |

tatra sandhiḥ –

bījopagamanaṁ sandhiḥ...

yathā tatraiva navame'ṅke –

> nihnūtāmṛta-mādhurī-parimalaḥ kalyāṇi bimbādharau
> vaktraṁ paṅkaja-saurabhaṁ kuharita-ślāghābhidas te giraḥ |
> aṅkaś candana-śītalas tanur iyaṁ saundarya-sarvasva-bhāk
> tvām āsādya mamedam indriya-kulaṁ rādhe muhur modate || (9.9)

atrānurāga-bījopagamanāt sandhiḥ |

atha **virodhaḥ –**

... virodhaḥ kārya-mārgaṇam ||111||

yathā tatraiva navamāṅke **nava-vṛndā** --

> mādhavī-virahitāṁ madhuvīraḥ
> kuṇḍineśvara-sutāṁ niśamayya |
> nandayan sphurad-amanda-vilāsair
> hāsakandala-lasan-mukham āha || (9.7)
>
> satyākhyasya vilokāya lokasyātma-bhuvārthitaḥ |
> pratiṣṭhāsurahaṁ devi tatrānujñā vidhīyatām || (9.8)

atra rādhā-saṅgama-kāryasya māraṇād virodhaḥ |

atha **grathanam –**

grathanaṁ sad-upekṣepaḥ...

yathā tatraiva rādhikā (kṛṣṇaṁ paśyantī)
> aṁjalim ettaṁ salilaṁ sabharīe ahilasaṁtīe |

obari saaṁ ṇaajaladā dhārāvarisī samullasaī || 9.19

[añjali-mātraṁ salilaṁ śapharyā ahilaṣantyā |
upari svayaṁ navajalado dhārāvarṣī samullasati ||]

atra punaḥ sahasā kṛṣṇa-darśana-rūpasya sad-arthasyopakṣepād grathanam |

atha **nirṇayaḥ –**

nirṇayas tv anubhūtoktiḥ ||112||

yathā tatraiva kṛṣṇaḥ –

nava-madana-vinodaiḥ keli-kuñjeṣu rādhe
nimiṣavad uparāmaṁ kāma āseduṣīṇām |
upacita-paritoṣa-proṣitāpatrapāṇāṁ
smarasi kim iva tāsāṁ śāradīnāṁ kṣapāṇām || (9.47)

atra spaṣṭa eva nirṇayaḥ |

atha **paribhāṣaṇam –**

paribhāṣā mitho jalpaḥ parivādo'thavā bhavet ||113||

tatrādyaṁ yathā tatraiva –

madhumaṅgalaḥ –bhodi kiṁ ti āadāsi? [bhavati kim ity āgatāsi?]

sukaṇṭhī – imassa paṇhottarassa sadikkhaṁ aṇṇaṁ bi mahuraṁ suṇidum |
[asya praśnottarasya sadṛkṣam anyad api madhuraṁ śrotum |]

madhumaṅgalaḥ –bhodi paṇṇottaraṁ bi tue suṇidam? [bhavati praśnottaram api tvayā śrutam]

sukaṇṭhī – ṇa keaṇaṁ idaṁ jjeba | [na kevalam idam eva |]

madhumaṅgalaḥ –abaraṁ kiṁ? [aparaṁ kim ?]

sukaṇṭhī – jā kiṁ pi diṭhṭhaṁ taṁ gadua deie ṇivedissaṁ | [yat kim api dṛṣṭaṁ tad gatvā devyai nivedayiṣyāmi |]

atra vidūṣaka-sukaṇṭhyor mitho jalpaḥ | dvitīyo yathā tatraiva –

madhumaṅgalaḥ –(saṁskṛtena)

asi viṣakaṇṭhī-kaṭhine kim iti sukaṇṭhīti bhaṇyate ceṭi |
athavā kā mama śastā bhadrety abhidhīyate viṣṭiḥ || 9.21

atra sukaṇṭhyāḥ doṣa-darśanāt parīvādaḥ |

atha **prasādaḥ –**

śuśrūṣādy-upasampannā yat prasādaḥ prasannatā || 114 ||

yathā navame –

> **kṛṣṇaḥ** (saharṣam) sukaṇṭhike! bāḍham asminn arthe duṣkaras te mayā niṣkrayaḥ |

atra śrī-kṛṣṇasya prasādaḥ spaṣṭa eva |

athānandaḥ –

ānando'bhīṣṭa-samprāptiḥ...

yathā tatraiva daśame –

> nayanayoḥ stanayor api yugmataḥ
> paripatadbhir asau payasāñjhiraiḥ |
> ahaha vallava-rāja-gṛheśvarī
> svatanayaṁ praṇayād abhiṣiñcati ||(10.14)||

atra yaśodāyā ānandaḥ |

yathā vā tatraiva –

> **kṛṣṇaḥ** (sānandam) cireṇādya gokula-vāsinām ivātmānam abhimanyamānaḥ pramoda-mugdho'smi |

atra kṛṣṇasyānandaḥ |

atha **samayaḥ –**

samayo duḥkha-saṅkṣayaḥ || 115||

yathā tatraiva daśame –

> **rādhikā** (mukhād añcalam apāsya, savikrośam) hā hā kadhaṁ piasahī me lalidā | hā kadhaṁ baccalā bhaavadī | hā kadhaṁ ajjiā muharā | [hā hā kathaṁ priyasakhī me lalitā | hā kathaṁ vatsahā bhagavatī | hā kathaṁ āryā mukharā |] (ity ānandena ghūrṇantī bhūmau skhalati |)

atra suhṛd-darśanād rādhāyā duḥkha-saṅkṣayaḥ |

atha **kṛtiḥ**
labdhārthasya kṛtiḥ sthairyam ...

yathā tatraiva candrāvalī (janāntikam) –

> bhaavadi bahiṇīe karaṁ geṇhiduṁ maha baaṇeṇa abbhatthīadu... ajja-utto | [bhagavati bhaginyāḥ karaṁ grahītuṁ mama vacanena abhyarthyatām āryaputraḥ ||]

atra yaśodādi-samāgamāl labdhyasya rādhikā-rūpārthasya candrāvalī-prārthanena sthairya-kṛtiḥ |

atha **bhāṣaṇam –**

mānādyāptiś ca bhāṣaṇam ||116||

yathā tatraiva –

> (bhaginyau paurṇamāsīm antarākṛtya gopendraṁ praṇamataḥ)
>
> nandaḥ – vatse, parasparasya prāṇādhikyaṁ bhajantyau saubhāgyavatyau bhūyāsam |

atra nanda-kṛtāśīrvādādimāna-prāptyā bhāṣaṇam |

athopagūhanam –

adbhutārtha-pariprāptir upagūhanam ucyate ||117||

yatha tatraiva –

> **rādhā** (sarvāsāṁ pādān abhivādya sotkaṇṭham) -- kusaliṇī kiṁ me bahiṇī candāalī | [kuśalinī kiṁ me bhaginī candrāvalī |]
>
> **candrāvalī** (gāḍhaṁ pariṣvajya) – bahiṇī esāmhi dujjaṇī-hata-candāaliā | [bhaginī, eṣāsmi durjanī hata-candrāvalikā |] (iti roditi)
>
> **rādhikā** (sānandaṁ sasambhramaṁ pādayoḥ patantī) haddhi haddhi, biḍambidahmi hada-debbeṇa | [hā dhik! hā dhik!, viḍambitāsmi hata-daivena |]

atrādṛṣṭa-pūrva-bhaginyoḥ parasparāliṅganādy-adbhutārtha-pariprāptir upagūhanam |

atha **pūrva-bhāvaḥ –**

mukhya-kāryasya saṁsargaḥ pūrva-bhāvaḥ prakīrtitaḥ ||117||

yathā tatraiva –

paurṇamāsī – yaśodā-mātaḥ, upasthito'yaṁ sarvo'bhiṣeka-sambhāraḥ | tad alaṅkriyatāṁ prathamaṁ rādhayā saha parva-vedī tataḥ krameṇa kumārībhiś ca |

atra mukhya-kāryasya rādhā-mādhavayoḥ pariṇaya-mahotsavasya saṁsargāt pūrva-bhāvaḥ | kecit pūrva-vākyaṁ kecit pūrva-bhāṣāṁ iti paṭhanto lakṣayanti (SāhD 6.113) – pūrva-vākyaṁ tu vijñeyaṁ yathoktārthopadarśanam | yathā tatraiva (nepathye) –

vinīte rādhāyāḥ pariṇaya-vidhānānumatibhiḥ
svayaṁ devyā tasmin pitur iha nibandhe muditayā |
kumārīṇāṁ tāsām ayam upanayan ṣoḍaśa kṛtī
sahasrāṇi smeraḥ praviśati śatāḍhyāni garuḍaḥ || (10.31)

atra pūrvaṁ kṛṣṇena tṛtīyāṅke yad uktaṁ etās tūrṇaṁ nayata kiyatīr ity ādinā punaḥ svayaṁ gamanaṁ tasyaivopadarśanam |

athopasaṁhāraḥ –

kṛtārthatopasaṁhāraḥ sarvābhīṣṭopalaksitaḥ ||119||

yathā tatraiva daśame –

kṛṣṇaḥ (sarvam abhinandya janāntikam) prāṇeśvari rādhe prārthayasva kim ataḥ paraṁ te priyaṁ karavāṇi | (ity ārabhya)

rādhikā (sānandam saṁskṛtena) –

sakhyas tā militā nisarga-madhura-premābhirāmīkṛtā
yāmī me samagaṁs tu saṁstavavatī śvaśrūś ca goṣṭheśvarī |
vṛndāraṇya-nikuñja-dhāmni bhavatā saṅgo'yaṁ raṅgavān
saṁvṛttaḥ kim ataḥ paraṁ priyataraṁ kartavyam atrāsmi me || (10.36) ||

atra prakaṭam evopasaṁhāraḥ |

atha **praśastiḥ –**

maṅgalāśaṁsanaṁ samyak praśastir abhidhīyate ||120||

yathā tatraiva –

tathāpīdam astu –

cirād āśā-mātraṁ tvayi viracayantu sthira-dhiyo
vidadhyur ye vāsaṁ madhurima-gabhīre madhupure |
dadhānaḥ kaiśore vayasi sakhitāṁ gokula-pateḥ
prapadyethās teṣāṁ paricayam avaśyaṁ nayanayoḥ || 10.37 ||

atra māthura-mañjula-nibaddha-vāsānāṁ netra-pathe kṛṣṇāvāpti-rūpa-maṅgalāśaṁsanāt praśastiḥ |

pañcānām eva sandhīnāṁ catuṣaṣṭiḥ kramād iha |
kīrtirāni mayāṅgāni samyag lalita-mādhave ||121||
rasa-bhāvānubodhena prayojanam avekṣya ca |
sāphalyaṁ kāryam aṅgānām ity ācāryāḥ pracakṣate ||122||
keṣāṁcid eṣām aṅgānāṁ vaiphalyaṁ kecid ūcire |
daśarūpaka-kārādyās tat sarveṣāṁ na sammatam ||123||
mukhādi-sandhiṣv aṅgānāṁ kramo'yaṁ na vivakṣitaḥ |
kramasyānādarādādyaiḥ lakṣyeṣu vyutkramād api ||124||
aṅgān niṣpādayed etān nāyakā pratināyakā |
tad-abhāve patākādyās tad-abhāve tathetaraḥ ||125||

atha **sandhy-antarāṇi –**

mukhādi-sandhiṣv aṅgānām aśaithilyāya sarvadā |
sandhy-antarāṇi yojyāni tac ca tatraikaviṁśatiḥ ||126||
sāma-dāne bheda-daṇḍau pratyutpanna-matir vadhaḥ |
gotra-skhalitam ojaś ca dhīḥ krodhaḥ sāhasaṁ bhayam ||127||
māyā ca saṁvṛtir bhrāntir dūtyaṁ hetv-avadhāraṇam |
svapna-lekhau madaś citram eṣāṁ lakṣaṇam ucyate ||128||

tatra sāma –

bhavet sāma priyaṁ vākyaṁ svānuvṛtti-prakāśanam ||129||

yathā lalita-mādhave daśame'ṅke –

kṛṣṇaḥ – priye maivaṁ bravīḥ –

santu bhrāmyad-apāḍga-bhaṅgi-khuralī-khelābhuvaḥ subhruvaḥ
svasti syān madirekṣaṇe kṣaṇam api tvām antarā me kutaḥ |
tārāṇāṁ nikurumbakena vṛtayā śliṣṭe'pi somābhayā
nākāśe vṛṣabhānujāṁ śriyam ṛte niṣpadyate svaś-chaṭā || (10.10)

atha **dānaṁ –**

dānaṁ tu kathitaṁ dhīraiḥ priya-vastu-samarpaṇam ||130||

yathā tatraiva aṣṭame –

mādhavī – bhaṭṭi-dārie sahattheṇa tue gaṁṭhidā esā sūrasoaṁdhia-mālā | [bhartṛ-dārike, svahastena tvayā grathitaiṣā sūra-saugandhika-mālā |] 21

candrāvalī (mālām ādāya) ajja-utta, esā kautthuhassa sahabāsiṇī hodu | [ārya-putra, eṣā kaustubhasya saha-vāsinī bhavatu |] (iti vakṣasi vinyasyati |) 22

atha **bhedaḥ** –

bhedas tu kapaṭālāpaiḥ suhṛdāṁ bheda-kalpanā ||131||

yathā caturthe –

> **jaṭilā** – (apavārya, sālīka-sneham) ayi bacche, sadā maṁ palohia lalidā ahisāredi tti maha puttassa purado bahūḍiā aliaṁ jebba tumaṁ sandūsedi | tā kitti lāhavaṁ sahesi | [ayi vatse, sadā māṁ pralobhya lalitā abhisārayati iti mama putrasya purato vadhūṭikālīkam eva tvāṁ dūṣayati | tat kim iti lāghavaṁ sahase? |] 105

atra jaṭilayā kapaṭena lalitāyā bhedaḥ kṛtaḥ |

atha **daṇḍaḥ** –

daṇḍas tv avinayādīnāṁ dṛṣṭyā śrutyā ca tarjanam || 132 ||

yathā dvitīye –

kṛṣṇaḥ (sāṭopam) re re duṣṭa!

> rādhāparādhini muhus tvayi yan na śastaṁ
> śakṣyāmi kartum akhilāṁ gurur eṣa khedaḥ |
> sarvāṅgileyam abhidhāvati lupta-dharmā
> tvāṁ mukti-kāla-rajanī bata kiṁ kariṣye || 2.28 ||

atra śaṅkha-cūḍa-tarjanaṁ daṇḍaḥ |

atha **pratyutpanna-matiḥ** –

tāt-kālikī ca pratibhā pratyutpanna-matir matā || 133 ||

yathā tatraiva dvitīye –

lalitā – kundalade, assudapubbā esā kīrisī ricā bahueṇa paḍijjai | [kundalate, aśruta-pūrvaiṣā kīdṛśī ṛg baḍukena paṭhyate |]

madhumaṅgalaḥ (sāṭṭahāsam) buṭṭie, āhīrīmuddhiā tumaṁ rī rī gīdaṁ ccea jāṇāsi | amhaa vedassa tumaṁ kāsi | tā suṇāhi kosum esvaīe sāhāe taia vaggassa lalaṇāsuhaarī ricā esā | [vṛddhe, ābhīrī-mugdhikā tvam, rī rī gītam eva jānāsi | asmad-vedasya tvaṁ kāsi | tat śṛṇu kausumeṣavyāḥ śākhāyās tṛtīya-vargasya lalanāśubhakarī ṛg eṣā |]

atra madhumaṅgalasya pratibhā |

atha **vadhaḥ** –

vadhas tu jīvita-droha-kriyā syād ātatāyinaḥ ||134||

yathā dvitīye – (nepathye)

> muṣṭinā jhaṭiti puṇajano'yaṁ
> hanta pāpa-viniveśita-cetāḥ |
> puṇḍarīka-nayanena sakhelaṁ
> daṇḍitaḥ sakala-jīvita-vittam || (2.30)

atha **gotra-skhalitam –**

tad gotra-skhalitaṁ yat tu nāma-vyatyaya-bhāṣaṇam ||135||

yathā saptame –

candrāvalī – kaṇha (ity ardhokte salajjam) ajjautta!

kṛṣṇaḥ (sānanda-smitam) priye! diṣṭyā sudhādhārāṁ pāyito'smi | tad alam āryaputreti kūpāmbunā |

atra candrāvalyāḥ samayollaṅghanād gotra-skhalitam |

atha**ujaḥ –**

ojas tu vāg-upanyāso nija-śakti-prakāśakaḥ ||136||

yathā pañcame –

suparṇaḥ – deva bāḍham ātapatra-phaṇāpaṭalīla-dhīyasaḥ kiṅkarasyāsya garutmataḥ sakṛt-pakṣa-vikṣepa-kelaye'pi na paryāptim eṣyati, dūre viśrāmyatu sakhā me sudarśanaḥ kalpānta-kuśalaḥ |

atra garuḍena sva-śakti-prakāśanād ojaḥ |

atha **dhīḥ –**

iṣṭārtha-siddhi-paryantā cintā dhīr iti kathyate ||137||

yathā dvitīye --

rādhikā – kundalade! ppasīda anukampehi | ajja sā kkhu sāmalā komudī jeṇa pīdā | tā jebba puṇṇavantaṁ appaṇo vāmaloaṇaṁcalaṁ ettha khiṇṇe manda-bhāiṇi jaṇe khaṇaṁ appehi | [kundalate! prasīda anukampaya | adya sā khalu śyāmalā kaumudī yena pītā | tam eva puṇyavantam ātmano vāmalocanāñcalam etasmin khinne manda-bhāgini jane kṣaṇam arpaya |] 38

kundalatā – (sāsūyam ivālokya) alaṁ para-purise giñcantīhiṁ tumhehiṁ saṁbhāsaṇeṇa (iti dhāvantī jaṭilām upetya) ajje! kahaṁ paḍhamaṁ brahmaṇaṁ

ṇa maggesi, jo kkhu suraṁ puābaissadi | [alaṁ para-puruṣe gṛdhyantībhir yuṣmābhiḥ sambhāṣaṇena | ārye kathaṁ prathamaṁ brāhmaṇaṁ na mṛgayase, yaḥ khalu sūryaṁ pūjāpayiṣyati |] 39

jaṭilā – bacche, saccaṁ kahesi | tā pasīda | āṇehi ekkaṁ biakkhaṇaṁ bamhaṇam | [vatse, satyaṁ kathayasi | tasmāt prasīda | ānayaikaṁ vicakṣaṇaṁ brāhmaṇam |] 40

atra rādhikotkaṇṭhātiśaya-darśanena jaṭilā-samaksam eva vipraveśena kṛṣṇa-praveśa-cintanaṁ kundalatāyāḥ dhīḥ |

atha **krodhaḥ –**

krodhas tu manaso dīptir aparādhādi-darśanāt ||138||

yathā dvitīye (nepathye) –

phullaty ārān nava-vicakile keli-kuñjeṣu phullā
śephālīnāṁ skhalati kusume hanta caskhāla bālā |
mīlaty uccaiḥ kuvalaya-vane mīlitākṣī kilāsīt
vācyaṁ kiṁ vā param upahasīr mā praṇāma-cchalena || (2.7)

atra padmā-sakhīnāṁ haraye roṣaḥ |

atha **sāhasam –**

svajīvita-nirākāṅkṣo vyāpāraḥ sāhasaṁ bhavet ||139||

yathā daśame –

rādhikā (sakhedam ātmagatam) sāhu re kīra sāhu | bāṭṭhaṁ aṇuggahidamhi, tā dāṇiṁ dullahā-hiṭṭhadāṇadacchiṇaṁ titthavaraṁ kāliadehaṁ ppavisiya appāṇaṁ sappāṇaṁ turiaṁ ubahirassam | [sādhu re kīra sādhu | bāḍhaṁ anugṛhītāsmi, tad idānīṁ durlabhābhīṣṭha-dāna-dakṣiṇaṁ tīrtha-varaṁ kāliya-hradaṁ praviśya ātmānaṁ sarpebhyas tvaritam upahariṣyāmi |] 98

atra rādhāyāḥ kāliya-hrada-praveśaḥ sāhasam |

atha **bhayam –**

bhayaṁ tv ākasmika-trāsaḥ...

yathā navame citra-darśane –

madhumaṅgalaḥ – eso saṁkhaūḍo | [eṣa śaṅkhacūḍaḥ |]

rādhā (sabhayam) – parittāhi parittāhi (iti kṛṣṇam āliṅgati) |

atra śaṅkhacūḍa-prasaṅgena rādhā-trāso bhayam |

atha **māyā –**

... māyā kaitava-kalpanā ||140||

yathā caturthe –

> **vṛndā** (sānandam) kiṁ nāma rādhā-sakhīnāṁ dhiyām akṣuṇṇaṁ paśya paśya |
>
> > mandā sāndhya-payoda-sodara-ruciḥ saivābhimanyos tanur
> > vaktraṁ hanta tad eva kharvaṭa-ghaṭī-ghoṇaṁ vigāḍhekṣaṇam |
> > vyastā saiva gatiḥ karīra-kusuma-cchāyaṁ tad evāmbaraṁ
> > mudrā kāpi tathāpy asau piśunayaty asya svarūpa-cchaṭām || (4.33)

atra saṁvṛttiḥ –

saṁvṛttiḥ svayam uktasya svayam ācchādanā bhavet ||141||

yathā navame –

> kṛṣṇaḥ (vṛndām avalokya) satyabhāmā, mayi katham (ity ardhokteḥ | navavṛndā dṛśaṁ kūṇayati |)
>
> candrāvalī (sakhedaṁ nīcaiḥ) viṇṇādaṁ pemma-goravam | [vijñātaṁ prema-gauravam |]
>
> kṛṣṇaḥ (vibhāvya, svagatam) hanta, katham asau devī | bhavatu saṁvarītuṁ prayatiṣye | (prakāśam)
>
> > satī katham asau bhāmā devī nādya prasīdati |
> > nidānam avidaṁ sadyaḥ khidyate hṛdayaṁ mama || (9.59)

atra svayam uktasya satyabhāmety asya śabdasya satī katham abhāmā ity arthāntareṇa saṁvaraṇāt saṁvṛttiḥ |

atha **bhrāntiḥ –**

bhrāntir viparyaya-jñānaṁ prasaṅgasyāpi niścayāt |142||

yathā navame **kṛṣṇaḥ –**

> > atra bhāvi nirātaṅka-māro me ramaṇaṁ mama |
> > duratyante kuśasthalyā yadi darbhāṅgabhūr iyam || (9.58)
>
> **candrāvalī –** māhavi, ṇūṇaṁ diṭṭhahmi jaṁ vidabbhaṁgabhutti bāharīadi | [mādhavi nūnaṁ dṛṣṭāsmi, yad vidarbhaāṅga-bhūr iti vyāhriyate |]

atra vidarbhāṅgabhūr ity asya vigata-darbha-bhūmitvājñānaṁ devyāḥ bhrāntiḥ |

bhrāntis tu kecid icchanti bhṛṅga-bādhā-viceṣṭitam |

atha **dūtyam –**

dūtyaṁ tu sahakāritvaṁ durghaṭe kārya-vastuni ||143||

yathā prathame, kundalatā –

> tihṇāulā caūrī pañjariā-sañjadā ciraṁ jalai |
> pāaṁ baṁjula-kuñje tārāhī sappadhārehi || (1.58)
>
> [tṛṣṇākulā cakorī pañjarikā-saṁyatā ciraṁ jvalati |
> pādaṁ bañjula-kuñje tārādhīśa prasāraya ||]

atra jaṭilā-prātikūlyena kundalatāyā durghaṭe rādhā-saṅgama-kārye sahakāritvaṁ dūtyam |

atha **hetv-avadhāraṇam –**

niścayo hetunārthasya mataṁ hetv-avadhāraṇam ||144||

yathā dvitīye –

vṛndā – sthāne khalv iyaṁ tava cintā | tathyam eṣā duṣṭenākrāntā trilokīm eva santāpayet | yataḥ –

> vidyotante guṇa-parimalair yāḥ samastopariṣṭāt
> tāḥ kasyārtaṁ dadhati na khal-sparśa-dagdhās taruṇyaḥ |
> bhūyo bhūyaḥ svayam anupamāṁ klāntim āsādayantī
> mandākrāntā bhavati jagataḥ kleśa-dātrī hi cintā || (2.9)

atra citra-nidarśanopabṛṁhitena sarva-guṇottama-strī-duḥkha-rūpeṇa hetunā sarva-jana-duḥkhasya niścayād dhetv-avadhāraṇam |

atha **svapnaḥ –**

svapno nidrāntare kiñcij jalpitaṁ paricakṣate ||145||

yathā saptame –

nava-vṛndā –

> śvāphalkeḥ saphalībabhūva lalite hṛl-lālasā-vallarī
> hā dhik paśya murāntako'yam urarīcakre rathārohaṇam |
> itthaṁ te karuṇa-svara-stavakitaṁ svapnāyitaṁ śṛṇvatī
> manye tanvi patat tuṣāra-kapaṭāc cakranda yāminy api || (7.10)

atra rādhāyāḥ svapnāyitam |

atha **lekhaḥ –**

vivakṣitārtha-kalitā patrikā lekha īritaḥ ||146||

yathā pañcame –

paurṇamāsī –

> aciraṁ nirasya rasitaiḥ pratipakṣaṁ rājahaṁsa-nikurambam |
> kṛṣṇa-ghanas tvām amṛtais tṛṣitāṁ candrakavatīṁ siñca || (5.7)

ity asau candrāvalī-patrikā-lekhaḥ |

atha **madaḥ –**

madas tu madyajaḥ...

yathā pañcame –

bhīṣmaḥ (punar avadhāya, sasmitam)

> bile kva nu vililyire nṛpa-pipīlikāḥ pīḍitāḥ
> pinasmi jagadaṇḍakaṁ nanu hariḥ krudhaṁ dhāsyati |
> śacī-gṛha-kuraṅga re hasasi kiṁ tvam ity unnadann
> udeti mad-aḍambara-skhalita-cūḍam agre halī ||(5.41)||

atra baladevasya madaḥ |

atha **citram –**

citraṁ tv ākārāṇāṁ vilokanam ||147||

yathā navame –

nava-vṛndā (praviśya) samīkṣyatāṁ vicitram idaṁ citram |

atra māthura-caritraṁ citra-likhitam |

sandhy-antarāṇāṁ vijñeyaḥ prayogas tv avibhāgataḥ |
tathaiva darśanād eṣām anaiyatyena sandhiṣu ||148||

atha **vibhūṣaṇāni –**

evam aṅgair upāṅgaiś ca suśliṣṭaṁ rūpaka-śriyaḥ |
śarīraṁ vas tv alaṅkuryāt ṣaṭ-triṁśad bhūṣaṇaiḥ sphuṭam ||149||
bhūṣaṇākṣara-saṅghātau hetuḥ prāptir udāhṛtiḥ |

**śobhā saṁśaya-dṛṣṭāntāv abhiprāyo nidarśanam ||150||
siddhi-prasiddhī dākṣiṇyam arthāpattir vibhūṣaṇam |
padoccayas tulya-tarko vicāras tad-viparyayaḥ ||151||
guṇātipāto'tiśayo niruktaṁ guṇa-kīrtanam |
garhaṇānunayo bhraṁśo leśaḥ kṣobho manorathaḥ ||152||
anukti-siddhiḥ sārūpyaṁ mālā madhura-bhāṣaṇam |
pṛcchopadiṣṭa-dṛṣṭāni ṣaḍ-triṁśad-bhūṣaṇāni hi ||153||**

tatra **bhūṣaṇam –**

guṇālaṅkāra-bahulaṁ bhāṣaṇaṁ bhūṣaṇaṁ smṛtam ||154||

yathā navame –

kṛṣṇaḥ (samantād avalokya)

lakṣmīḥ kairava-kānaneṣu paritaḥ śuddheṣu vidyotate
san-mārga-druhi sarva-śārvara-kule pronmīlati kṣīṇatā |
nakṣatreṣu kilodbhavaty apacitiḥ kṣudrātmasu prāyikī
śaṅke śaṅkara-maulir abhyudayate rājā purastād diśi ||9.10||

atra prasāda-mādhuryādi-guṇānām anuprāsa-śleṣānumānādy-alaṅkārāṇāṁ ca sattayā bhūṣaṇam |

atha **akṣara-saṅghātaḥ –**

vākyam akṣara-saṅghāto bhinnārthaṁ śliṣṭa-śabdakam ||155||

yathā pañcame –

suparṇaḥ – deva! paśya paśya –

vaktrāṇi bhānti parito hariṇekṣaṇānām
āruḍha-harmya-śirasāṁ bhavad-īkṣaṇāya |
yair nirmitāni tarasā sarasīruhākṣa
candrāvalī-paricitāni nabhas-talāni || (5.32)

atra candrāṇām āvalyā paricitānīty atra candrāvalī nāma pratibhānād akṣara-saṅghātaḥ |

atha **hetuḥ –**

sa hetur iti nirdiṣṭo yat sādhyārtha-prasādhakam || 156 ||

yathā saptame –

madhumaṅgalaḥ (nirīkṣya) piabaassa! pekkha kāe bi aṇurāiṇīe sevā kidatthi |
[priya-vayasya, paśya kayāpy anurāgiṇyā sevā kṛtāsti |]

kṛṣṇaḥ – sakhe! sādhu lakṣitam |

> asau vyastanyāsā viśadayati mālā vivaśatāṁ
> vibhakteyaṁ carcā nayana-jala-vṛṣṭiṁ kathayati |
> karotkampaṁ tasyā vadati tilakaṁ kuñcitam idaṁ
> kṛśāṅgyāḥ premāṇaṁ varivasitam eva prathayati || (7.32)

atrānurāga-sādhanāya vivaśatvādi-hetūnāṁ kathanād ayaṁ hetuḥ |

atha **prāptiḥ –**

eka-deśa-vilokena prāptiḥ śeṣābhiyojanam ||157||

yathā navame –

kṛṣṇaḥ (parikramya)

labdhā kuraṅgi nava-jaṅgama-hema-vallī
ramyā sphuṭaṁ vipinasīmani rādhikātra |
asyās tvayā sakhi guror yad iyaṁ gṛhītā
mādhurya-vallita-vilocana-keli-dīkṣā || 9.17 ||

atra locanasaundarya-dīkṣā-lālasasya ekadeśasya tvayi vilokanena sālaṁ tvayā labdheti viśeṣārthasya yojanāt prāptiḥ |

atha **udāharaṇam –**

vākyaṁ yad gūḍha-tulyārthaṁ tad udāharaṇaṁ matam ||158||

yathā dvitīye –

> **kundalatā** (sasmitam) rāhi, dehi me pāritosiaṁ, yaṁ suṭṭhu dullahaṁ de abbhatthidaṁ mae ṇibbāhidam | [rādhe, dehi me pāritoṣikam | yat suṣṭhu durlabhaṁ te'bhyarthitaṁ mayā nirvāhitam |] 80
>
> **rādhikā** (vakram avekṣya) kundaladie, kiṁ me abbhatthidaṁ? [kundalate, kiṁ me'bhyarthitam?] 81
>
> **kundalatā** – aī, kīsa bhuaṁ bhaṁguresi, jaa sūrārāhaṇaṁ bhaṇāmi | [ayi, kasmād bhruvaṁ bhaṅgurayasi, yat sūryārādhanaṁ bhaṇāmi |] 82

atra kundalatā bhaṇitasya sābhiprāya-gūḍhārthatayā udāharaṇam |

yatra tulyārtha-yuktena vākyenābhipradarśanāt |
sādhyate'bhimataś cārthas tad-udāharaṇaṁ matam || iti (SāhD 6.117)

tad yathā, ṣaṣṭhe –

nāradaḥ – tatas tenoktam –

> jvalito janaḥ kṛśānau śāmyati taptaḥ kṛśānunaivāyam |
> bhagavati kṛtāgaso me bhagavān evādhunā śaraṇam || (6.17)

atha **śobhā –**

śobhā svabhāva-prākaṭyaṁ yūnor anyonyam ucyate |

yathā caturthe –

rādhikā (mādhavam avalokya, sānandam ātmagatam) bho bhaavaṁ, āṇanda-pajjaṇṇa, ṇa kkhu rundhīai jalāsāreṇa ukkaṁṭhidā tavassiṇīhi me diṭṭhīcaurī | kkhaṇaṁ pibedu esā dullahaṁ imassa muhacandassa joṇham | [bho bhagavan, ānanda-parjanya, na khalu rundhyatāṁ jalāsāreṇotkaṇṭhitā tapasvinī me dṛṣṭ-cakorī | kṣaṇaṁ pibatv eṣā durlabhām asya mukha-candrasya jyotsnam |] 99

kṛṣṇaḥ (rādhām avekṣya, saharṣam) –

> dhāvaty ākramituṁ muhuḥ śravaṇayoḥ sīmānam akṣṇor dvayī
> pauṣkalyaṁ harataḥ kucau bali-guṇair ārabdhamānaṁ tataḥ |
> muṣṇītaś calatāṁ bhruvau caraṇayor udyad-dhanur bibhrame
> rādhāyāḥ tanu-pattane narapatau bālyābhidhe śīryati || (4.27) 101

atra paraspara-bhāva-prākaṭyāc chobhā | kaiścit tu –

siddhair arthaiḥ samaṁ yatrāprasiddho'rthaḥ prakāśate |
śliṣṭa-lakṣaṇa-citrārthā sā śobhety abhidhīyate || ity āha | (SāhD 6.176)

yathā navame –

navavṛndā – (puro'valokya, saharṣam)

> nirmita-bhuvana-viśuddhir vidhur madhurāloka-sādhane nipuṇā |
> ullasita-paramahaṁsā bhaktir iveyaṁ śaran miliati || 9.1 ||

atha **saṁśayaḥ –**

aniścayāt tu yad vākyaṁ sandehasya nigadyate ||159||

yathā dvitīye (nepathye) –

> sthūlas tāla-bhujonnatir giri-taṭī-vakṣāḥ kva yakṣādhamaḥ
> kvāyaṁ bāla-tamāla-kandala-mṛduḥ kandarpa-kāntaḥ śiśuḥ |
> nāsty anyaḥ sahakāritā-paṭur iha prāṇī na jānīmahe
> hā goṣṭheśvari kīdṛg adya tapasāṁ pākas tavonmīlati || (2.29)

atra saṁśayenaiva vākya-samāpter ayaṁ saṁśayaḥ |

atha **dṛṣṭāntaḥ –**

sva-pakṣe darśanaṁ hetor dṛṣṭāntaḥ sādhya-siddhaye || 160 ||

yathā navame –

kṛṣṇaḥ (vimṛśya) athavā –

dhīraḥ prakṛtyāpi janaḥ kadācid
dhatte vikāraṁ samayānurodhāt |
kṣāntiṁ hi muktvā balavac calantī
sarvaṁsahā bhūr api bhūri dṛṣṭā || (9.20)

atra dhīre'pi jane vikāra-sad-bhāve sādhye tat-sādhakasya calana-rūpa-vikārasya hetoḥ sarvaṁsahāyāṁ bhuvi darśitatvād dṛṣṭāntaḥ |

atha **abhiprāyaḥ –**

abhiprāyas tv abhūtārtho hṛdyaḥ sāmyena kalpitaḥ |
abhiprāyaṁ pare prāhur mamatāṁ hṛdya-vastuni ||161||

yathā caturthe –

kṛṣṇaḥ (sotsukaṁ romāñcam unmīlya)

udgīrṇādbhuta-mādhurī-parimalasyābhīra-līlasya me
dvaitaṁ hanta samakṣayan muhur asau citrīyate cāraṇaḥ |
cetaḥ keli-kutūhalottaralitāṁ sadyaḥ sakhe māmakaṁ
yasya prekṣya surūpatāṁ vraja-vadhū-sārūpyam anviṣyati || (4.19)

atrābhūtārtha-rūpasya bhagavad-dvitīyatvasya naṭe kalpanam abhiprāyaḥ | hṛdya-vastuni sva-saundarye bhogecchayā mamatā vā |

atha **nidarśanaṁ—**

yathārthānāṁ prasiddhānāṁ kriyate parikīrtanam |
paropekṣā-vyudāsārthaṁ tan nidarśanam ucyate ||162||

yathā caturthe –

gārgī (saṁskṛtena) –

kāmaṁ sarvābhīṣṭa-kandaṁ mukundaṁ
yā nirbandhāt prāhiṇod indhanāya |
ācāryānī sā karoti sma paṇyaṁ
piṇyākārthaṁ hanta cintāmaṇīndram || (4.6)

atra bimbānubimba-vastu-bodhanāt nidarśanam |

atha **siddhiḥ –**

atarkitopapannaḥ syāt siddhir iṣṭārtha-saṅgamaḥ |

yathā ṣaṣṭhe –

kṛṣṇaḥ (yathā kṛtvā sagadgadam)

upataru lalitāṁ tāṁ pratyabhikṣāya sadyaḥ
prakṛti-madhura-rūpāṁ vīkṣya rādhākṛtiṁ ca |
maṇim api paricinvan śaṅkha-cūḍāvataṁsaṁ
muhur aham udghūrṇaṁ bhūriṇā sambhramena || (6.40)

atra iṣṭasya lalitā-darśanasyātarkitopapannatvāt siddhiḥ | kaścit tu bahūnāṁ kīrtanaṁ siddhir abhipretārtha-siddhaye ity (SāhD 6.186) āha | tad yathā daśame --

kṛṣṇaḥ – priye tvad-āsyaṁ paśyato me nopamāna-vastūni hṛdayam ārohanti naḥ | yataḥ –

dhatte na sthiti-yogyatāṁ caraṇayor aṅke'pi paṅkeruhaṁ
nāpy aṅguṣṭha-nakhasya ratna-mukuraḥ kakṣāsu dakṣāyate |
caṇḍi tvan-mukha-maṇḍalasya parito nirmañchane'py añjasā
naucityaṁ bhajane samujjvala-kalā sāndrāpi candrāvalī || (10.11)

atra spaṣṭaṁ guṇa-kīrtanam |

atha **prasiddhiḥ –**

prasiddhir loka-vikhyātair arthaiḥ svārtha-prasādhanam ||163||

yathā ṣaṣṭhe –

nava-vṛndā (svagatam)

vasantī śuddhānte madhurima-parītā madhuripor
iyaṁ tanvī sadyaḥ svayam iha bhavitrī karagatā |
vṛtāṅgīm uttuṅgair avikalamadhūlī-parimalaiḥ
praphullāṁ rolambe nava-kamalinīṁ kaḥ kathayati || (6.28)

atra loka-vikhyātasya praphulla-kamalinī-rolamba-saṅgamasya kathanena svārthasya rādhā-mādhavayoḥ saṅgamasya sādhanaṁ prasiddhiḥ |

atha **dāksiṇyam –**

dākṣiṇyaṁ tu bhaved vācā para-cittānuvartanam ||164||

yathā dvitīye --

> **lalitā** (sālīkam) ajje, pekkha | eso kaṇho moṭṭimaṁ ahma viḍambaṇaṁ karedi | [ārye, paśya | eṣa kṛṣṇaḥ balād asmad-viḍambanaṁ karoti |] 117

atra lalitayā mukharāyāḥ cittānuvṛttir dākṣiṇyam |

athārthāpattiḥ –

uktārthānupapattyā'nyo yasminn arthaḥ prakalpyate |
vākyān mādhurya-saṁyuktāt sārthāpattir udāhṛtā || 165||

yathā navame –

> **navavṛndā –**
>
> kundadanti dṛśor dvandvaṁ candrakāntamayaṁ tava |
> udeti hari-vaktrendau syandate katham anyathā || 9.13

atra syandanānyathānupapattyā netrasya candrakāntamayatvaa-kalpanād iyam arthāpattiḥ | yathā vā daśame –

> **candrāvalī** - dea! tuhma vilāsa sokkhāṇaṁ bāhādeṇa kida mahāparāhamhi | tā kāruṇṇeṇa āṇabehi jadhā goṭhṭhabaiṇo goṭṭhaṁ gadua basaṁtī tumaṁ suhiṇaṁ karemi | [deva! tava vilāsasaukhyānāṁ vyāghātena kṛta-mahāparādhāsmi | tat kāruṇyena ājñāpaya yathā goṣṭhapater goṣṭhaṁ gatvā vasantī tvāṁ sukhinaṁ karomi | 102

atra goṣṭha-gamanārthasyānupapattyā satyā-saṅgama-niṣedhaḥ prakalpyate |

atha **viśeṣaṇam—**

siddhān bahūn pradhānārthān uktvā yatra prayuñjate |
viśeṣa-yuktaṁ vacanaṁ vijñeyaṁ tad viśeṣaṇam ||166||

yathā caturthe, **kṛṣṇaḥ –**

> lakṣmīvān iha dakṣiṇānila-sakhaḥ sākṣān madhur modate
> mādyad bhṛṅga-vihaṅga-hāri-vihasaty atrāpi vṛndāvanam |
> rādhā yady abhisāram atra kurute so'yaṁ mahān eva me
> sāndrānanda-vilāsa-sindhu-laharī-hindola-kolāhalaḥ || (4.17)

atra prasiddhārthān madhu-vṛndāvanādīn uktvā rādhābhisārasya vaiśiṣya-kathanād viśeṣaṇam | kaścit tu lekhiṣyamāṇaṁ nava-nava-sudhā-sambandho'pi (1.33)[7] ity ādi-padyam atrodāharati |

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[7] Full verse given below, at 171 (*atiśayaḥ*).

atha **padoccayaḥ –**

bahūnāṁ tu prayuktānāṁ padānāṁ bahubhiḥ padaiḥ |
uccayaḥ sadṛśārtho yaḥ sa vijñeyaḥ padoccayaḥ ||167||

yathā caturthe, kṛṣṇaḥ –

> matir aghūrṇata sārdham ali-vrajaiḥ
> dhṛtir abhūn madhubhiḥ saha vicyutā |
> vyakasad utkalikā kalikālibhiḥ
> samam iha priyayā viyutasya me || (4.21)

atra matyādīnāṁ ghūrṇādi-kriyāsu alivrajādibhiḥ samāveśād ayaṁ padoccayaḥ | kaścit tu uc[8]cayo'rthānurūpo yaḥ padānāṁ sa padoccayaḥ ity (SāhD 6.180) āha | yathā daśame –

> sutanu kiñcid udañcaya locane
> cala-cakora-camatkṛti-cumbinī |
> smita-sudhāṁ ca sudhākara-mādhavī
> vidhurato vidhaye'tra dhurandharām ||10.8||

atha **tulyārthakaḥ –**

rūpakair upamābhir vā tulyārthābhiḥ prayojitaḥ |
apratyakṣārtha-saṁsparśaḥ tulya-tarka itīritaḥ ||168||

yathā tatraiva navame, kṛṣṇaḥ –

> kadarthanād apy urubālya-cāpalair
> utsarpato sneha-bhareṇa viklavām |
> vilokamānasya mamādya mātaraṁ
> havir vilāyaṁ hṛdayaṁ vilīyate || (9.26)

atra havir vilāyam iti luptopamayā'pratyakṣasya citta-dravasya kathanaṁ tulya-tarkaḥ | kaścit tu tulyatarko yad arthena tarkaḥ prakṛta-gāminā ity (SāhD 6.180) āha | yathā caturthe –

> **jaṭilā –** ṇūṇaṁ nūurasahena āhaḍiṭṭā ede haṁsā haṁsaṇaṁdi-ṇījalādo vaṇe dhāanti | tā bahūḍiā ṇādidūre habissadi | [nūnaṁ nūpura-śabdena ākarṣitā ete haṁsā haṁsa-nandinī-jalāt vane dhāvanti | tad vadhūṭikā nātidūre bhaviṣyati ||]

atha **vicāraḥ –**

vicāras tv eka-sādhyasya bahu-sādhana-varṇanam |

yathā prathame, kṛṣṇaḥ --

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[8] saṁ-

sakhe, madhumaṅgala, paśya –

atanu-tṛṇa-kadambāsv>ada-śaithilya-bhājām
aviralatara-haṁbhārambhatāmyanmukhīyam |
caṭulita-nayana-śrīr avalī naicikīnāṁ
pathi suvalita-kaṇṭhī gokulotkaṇṭhitābhūt || (1.28)

atrotkaṇṭhitasyaa sādhyasya sādhanāni tṛṇāsvāda-śaithilyādīni | yad vā agre lekhyaṁ śaraṇam iha yo bhrātuḥ (5.25) ity ādi padyam atrodāharaṇaṁ jñeyam | kaścit tu vicāro yukti-vākyair yad apratyakṣārtha-darśanam ity (SāhD 6.182) āha | atroktam udāharaṇam api saṅgacchate |

atha **tad-viparyayaḥ –**

vicārasyānyathābhāvo vijñeyas tad-viparyayaḥ ||169||

yathā ṣaṣṭhe –

rādhā (savyatham ākāśe saṁskṛtam āśritya) –

vicitrāyāṁ kṣauṇyām ajaniṣata kanyāḥ kati na vā
kaṭhorāṅgī nānyā nivasati mayā kāpi sadṛśī |
mukundaṁ yan muktvā samayam aham adyāpi gamaye
dhig astu pratyāśām ahaha dhig asūn dhiṅ mama dhiyam || (6.21)

atrodvegātiśayena pratyāśādhikaraṇād viparyayaḥ |

atha **guṇātipātaḥ –**

guṇātipāto vyatyasta-guṇākhyānam udāhṛtaḥ ||170||

yathā caturthe –

jaṭilā (solluṇṭhaṁ vihasya, saṁskṛtena)

vrajeśvara-sutasya kaḥ paravadhūvinoda-kriyā-
praśasti-bhara-bhūṣitaṁ guṇam avaiti nāsya kṣitau |
yad eṣa rati-taskaraḥ pathi nirudhya sādhvīr balāt
tadīya-kuca-kuṭmale karajam oṁ namo viṣṇave || (4.31)

atra prakaṭaś ca guṇātipātaḥ | kaścit tu guṇātipātaḥ kārye yad viparītaṁ guṇān prati ity āha (SāhD 6.184), yathā pañcame candrāvalī (saṁskṛtena) –

śaraṇam iha yo bhrātus tasya pratīpa-vidhāyinā
hita-kṛd api tā devyās tasyāḥ samagram upekṣaṇam |
gatir avikalo yo me tasya priyasya ca vismṛtir
bata hatavidho vāme sarvaṁ prayāti viparyayam || (5.25)

atha **atiśayaḥ –**

bahūn guṇān kīrtayitvā sāmānyena ca saṁśritān |
viśeṣaḥ kīrtyate yatra jñeyaḥ so'tiśayo budhaiḥ || 171 ||

yathā prathame kṛṣṇaḥ –

> nava-nava-sudhā-sambandho'pi priyo'pi dṛśāṁ sadā
> sarasija-vanīṁ mlānāṁ kurvann api prabhayā svayā |
> vidhur api kalā-pūrṇo'py uccaiḥ kuraṅga-dharaḥ śaśī
> vraja-mṛga-dṛśāṁ vaktrair ebhiḥ suraṅga-dharair jitaḥ || 1.33

atra candra-mukhayoḥ sudhā-sambandhatvādi-sāmānya-guṇa-kīrtanānantaraṁ mukheṣu suraṅgatva-kīrtanaṁ viśeṣaḥ |

atha **niruktam –**

niruktaṁ niravadyoktir nāmāny artha-prasiddhaye ||172||

yathā prathame kṛṣṇaḥ (candrāvalīm āsādya sānandam) –

> nītas tanvi mukhena te paribhavaṁ bhrū-kṣepaivikrīḍayā
> bibhyad viṣṇu-padaṁ jagāma śaraṇaṁ tatrāpy adhairyaṁ gataḥ |
> āsādya dvija-rājitāṁ vijayinaḥ sevārtham asyojjvalac-
> candro'yaṁ dvija-rāja-tāpadam agāt tenāsi candrāvalī || (1.40)

atra candrāvalī nāma niruktam |

atha **guṇa-kīrtanam –**

loke guṇātirikānāṁ bahūnāṁ yatra nāmabhiḥ |
ekaḥ saṁśabdyate tat tu vijñeyaṁ guṇa-kīrtanam || 173 ||

yathā dvitīye, kṛṣṇaḥ (puro rādhāṁ paśyann apavārya) –

> vihāra suradīrghikā mama manaḥ-karīndrasya yā
> vilocana-cakorayoḥ śarad-amanda-candra-prabhā |
> urombara-taṭasya cābharaṇa-cāru-tārāvalī
> mayonnata-manorathair iyam alambi sā rādhikā || 2.10 ||

atra sura-dīrghikā-śabdaiḥ rādhā-saṁśabdanaṁ guṇa-kīrtanam |

atha **garhaṇam –**

yatra saṅkīrtayan doṣān guṇam arthena darśayet |
guṇān vā kīrtayan doṣaṁ darśayed garhaṇaṁ hi tat || 174 ||

trtrādyaṁ yathā saptame,

mādhavī – dea, kaṭorappā esā bhaṭṭi-dāriā suṭṭhu tābaṁ soḍhuṁ pāredi jaṁ tumha paccakkhaṁ ccea caṁdabhāāmaṁdire jalaṁtaṁ jalana-kuṁḍaṁ jala-keli-kuṇḍaṁ biṇṇādabadī | [deva, kaṭhorātmaiṣā bhartṛdārikā suṣṭhu tāpaṁ soḍhuṁ pārayati tat tava pratyakṣam eva candrabhāgā-mandire jvalantaṁ jvalanta-kuṇḍaṁ jala-keli-kuṇḍaṁ vijñātavatī |] 149

kṛṣṇaḥ (svagatam) – mādhavi, sādhu sādhu yad atra snehātirekaṁ sūcayantī samaye sakhya-sevāṁ vitanoṣi | 150

atra kaṭhorādi-rūpasya doṣasya kathanam api kṛṣṇa-viṣayānurāga-guṇa-kīrtanatayā paryavasitam | dvitīyaṁ yathā caturthe –

kundalatā – bīrāhimaṇṇo, puṇṇabadī me sahī rāhā | jāe dakkhiṇā saccabādiṇī siṇiddhā tumha mādā sussū laddhā | [vīrābhimanyo! puṇyavatī me sakhī rādhā, yayā dakṣiṇā satyavādinī snigdhā tava mātā śvaśrūr labdhā |] 133

atra guṇakīrtanam apy arthato doṣa iti garhaṇam |

athānunayaḥ –

abhyarthanā-paraṁ vākyaṁ vijñeyo'nunayo budhaiḥ |

yathā pañcame, kṛṣṇaḥ sāsram –

ayaṁ kaṇṭhe lagnaḥ śaśimukhi janas te praṇayavān
yad-aprāptyā dhanyāṁ tanum atanu-rūpāṁ tṛṇayasi |
prasīdādya prāṇeśvari virama māsminn anugate
kṛthāḥ patyāvatyāhitam idam uro me vidalati || 5.35 ||

atra kṛṣṇena candrāvalī-prārthanam anunayaḥ |

atha **bhraṁśaḥ –**

patanāt prakṛtād arthād anyasmin bhraṁśa īritaḥ ||175||

yathā navame, mādhavī –

dea, imāṇaṁ pemma-komalāṇaṁ akkharāṇaṁ mā kkhu ṇaṁ ahirūbaṁ jāṇāhi | jaṁ esā ṇa hodi | [deva, eṣā prema-komalānām akṣarāṇāṁ mā khalv etām abhirūpāṁ jānīhi | yad eṣā satyā na bhavati |] 194

kṛṣṇaḥ – sādhu mādhavike! sādhu | madīya-hṛdayāśaṅkā tvayā nirastā | tad indra-jālābhijñayā nava-vṛndayaiva nirmiteyaṁ māyikī devī rasālamūla-vartinī khalu satyā |

atra satyā-śabdasya prakṛtārthaṁ satyabhāmā-rūpaṁ parityajya tathārtha-lakṣaṇasya kathanād bhraṁśaḥ | kaścit tu kathayanti budhāḥ bhraṁśaṁ vācyād anyatarad-vacaḥ[9] ity āha | yathā prathame, kṛṣṇaḥ –

> sarojākṣi parokṣaṁ te kadāpi hṛdayaṁ mama |
> na spraṣṭum apy alaṁ bādhā rādhā tvākramya gāhate || 1.42

atra vācyād rādhāyā asparśād anyad bādhākramaṇaṁ bhraṁśaḥ |

atha **leśaḥ –**

leśaḥ syād iṅgita-jñāna-kṛd viśeṣaṇavad vacaḥ ||

yathā pañcame, bhīṣmakaḥ –

> ayam iha kila kanyā-bāndhavānāṁ nibandhaḥ
> samucita iti lakṣmī-kānta vijñāpayāmi |
> mama duhitur anujñollaṅghanād aṅganāyāḥ
> katham api na parasyāḥ pāṇisaṅgo vidheyaḥ || 5.38||

(ity ādy uktau śrī-kṛṣṇaḥ paurṇamāsī-mukham īkṣate)

paurṇamāsī – mukunda! gokula-kumārī-kulāni candrāvalī-mātrāvaśeṣāṇi durvidagdhena vidhinā kṛtāni | tad atra kā kṣatiḥ?

atra candrāvalī-mātrāvaśeṣāṇīti viśeṣaṇavad vacaḥ kṛṣṇeṅgita-jñāpakatayā saṁvṛttam iti leśaḥ |

atra kṣobhaḥ

kṣobhas tv anya-gate hetāv anyasmin kārya-kalpanaṁ || 176 ||

yathā saptame, kṛṣṇaḥ –

> tvad-aṅga-saṅgatair ebhis tapto'smi mihirātapaiḥ |
> vindantī vandana-cchāyāṁ māṁ devi śiśirīkuru || 7.37 ||

atra sūryātapeṣu candrāvaly-aṅga-saṅgateṣu tat-kārya-bhūtasya tāpasya kṛṣṇena svasmin kalpanāt kṣobhaḥ | kaścit tu kṣobha-sthāne saṅkṣepaṁ pañhan lakṣayanti – saṅkṣepo yat tu saṅkṣepād ātmāny arthe prayujyate | (SāhD 6.192) yathāṣṭame –

kṛṣṇaḥ – devi, triloka-kakṣāsu kiṁ tavābhīṣṭaṁ? tad abhivyajya nija-nideśa-bhājanam anyatayaiva paryāpta-samasta-niśreyase preyasi vidhehi prasāda-mādhurīm |

atha **manorathaḥ –**

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[9] SāhD 6.187 has dṛptādīnāṁ bhavad bhraṁśo vācyād anyatarad vacaḥ |

manorathas tu vyājena vivakṣita-nivedanam ||177||

yathā caturthe --

rādhikā – (sautsukyaṁ puro dṛṣṭvā) halā lalide, pekkha pekha dhaṇṇā esā taraṁga-lehā jā khu sevāla-ballī ṇibaddha-pāaṁ ṇaṁ haṁsiaṁ moābedi | tā phuḍaṁ bhisiṇīpattantarideṇa kalahaṁseṇa saṁghaḍaissadi | [halā lalite, paśya paśya dhanyā eṣā taraṅga-lekhā yā khalu śaivāla-vallī-nibaddha-pādām enāṁ haṁsikāṁ mocayati | tat sphuṭaṁ bisinī-patrāntaritena kalahaṁsena saṁghaṭṭiṣyati |] 71

atra haṁsī-vyājena rādhāyāḥ kṛṣṇa-saṅgamābhilāṣa-kathanaṁ manorathaḥ |

athānukta-siddhiḥ –

prastāvanaiva śeṣārtho yatrānukto'pi buddhyate |
anukta-siddhir eṣā syād ity āha bharato muniḥ[10] **|| 178||**

yathā caturthe – rādhā

halā labaṁga-kuḍuṅge āharantī tumaṁ buṁdāaṇa-bāsiṇā matta-kalahindeṇa āadua hattheṇa gahīdahatthāsi saṁbuttā | tado saṁbhamena ghusmantīe tuha haḍheṇa oṭṭha-pallaaṁ ḍaṁsanteṇa tinā bāme tthabaasmi phurantatikkhakāmaṅkusaṁ kara-pukkharaṁ | [halā lavaṅga-kuñje āharantī tvaṁ vṛndāvana-vāsinā matta-kalabhendreṇa āgatya hastena gṛhīta-hastāsi saṁvṛttā | tataḥ sambhramena ghūrṇantyas tava haṭheṇa oṣṭha-pallavaṁ daṁśatā tena vāme stavake sphurat-tīkṣṇa-kāmāṅkuśaṁ kara-puṣkaram |] 91

atrānuktasyāpi stane nakharārpaṇasya bodhād anukta-siddhiḥ |

atha **sārūpyaṁ –**

dṛṣṭa-śrutānubhūtārtha-kathanādi-samudbhavam |
sādṛśyaṁ yatra saṅkṣobhāt tat sārūpyaṁ nirūpyate ||179||

yathā caturthe –

jaṭilā – are āhiṇḍiā kīsa mukhaṁ ḍhakesi? jaṁ de bijjā na bikkāidā | [are āhiṇḍika" kasmān mukham ācchādayasi? yat te vidyā na vikrītā |] (iti prasahya sammukhayati) 126

abhimanyuḥ – (svagatam) haddhī haddhī bāuliaāe ammāe lajjāpajjāulo kidamhi | tā ido abakkamissam | [hā dhik, hā dhik! bātūlikayā ambayā lajjā-paryākulaḥ kṛto'smi | tad ito'pakramiṣyāmi |] 127

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[10] First reference to Bharata, whom he has not been following very closely. Nāṭ 16.169 = *prastāvenaiva śeṣo'rthaḥ kṛtsno yan na pratīyate | vacanena vinānukta-siddhiḥ sā parikīrtitā ||*

atra sārikā-mukha-śruta-kṛṣṇa-praveśa-saṅkṣobhāj jaṭilāyāḥ sva-putre kṛṣṇa-buddhi-kathanāt sārūpyam |

atha **mālā –**

bahūni kāraṇāny eva sā mālety abhidhīyate ||180||

yathā dvitīye –

> **rādhā –** lalide ppasīda ppasīda suṭhṭhu saṁkaulamhi | [lalite prasīda prasīda suṣṭhu śaṅkākulāsmi |] (punaḥ saṁskṛtena)
>
> > gata-prāyaṁ sāyaṁ carita-pariśaṅkī gurujanaḥ
> > parīvādas tuṅgo jagati saralāhaṁ kulavatī |
> > vayasyas te lolaḥ sakala-paśupālī-suhṛd asau
> > tadā namraṁ yāce sakhi rahasi saṅcāraya na mām || 2.19

atra sāyaṁ gamanādi-bahu-kāraṇānāṁ sveṣṭa-sañcāraṇābhāvāya kathitatvāt mālā |

atha **madhura-bhāṣaṇam –**
yat prasannena manasā pūjyaṁ pūjayitur vacaḥ |
stuti-prakāśanaṁ tat tu jñeyaṁ madhura-bhāṣaṇam ||181||

yathā pañcame –

> **nṛpau** (sapraśrayam) –
>
> > ekasminn iha roma-kūpa-kuhare brahmāṇḍa-bhāṇḍāvalī
> > yasya prekṣayate gavākṣa-padavī-ghūrṇat-parāṇūpamā |
> > keyaṁ tasya samṛddhaye tava vibho rājendratā-grāmaṭī
> > śauṭīryeṇa camatkṛtiṁ tad api naḥ kām apy asau puṣyati ||(5.17)

atra prakaṭam eva madhura-bhāṣaṇam |

atha **pṛcchā –**

praśna evottare yatra sā pṛcchā parikīrtitā ||

yathā navame –

> kṛṣṇaḥ (puro dāḍimīm upetya)
>
> > kāntiṁ pītāṁśuka-sphītāṁ bibhratī vikṣitā vane |
> > mayādya mṛgyamāṇā sā tvayā mṛga-vilocanā || (9.18)

atra he śuka, pītāṁ kāntiṁ bibhratī mayā mṛgyamāṇā sā dṛṣṭeti praścne, he pītāṁśuka, tvayā mṛgyamāṇā sā mayā dṛṣṭety uttareṇa pṛcchā |

athopadiṣṭam –

śāstrānusāri yad vākyam upadiṣṭaṁ tad ucyate ||182||

yathā ṣaṣṭhe – nāradaḥ –

> preyasyaḥ paśupālikā viharato yās tatra vṛndāvane
> lakṣmī-durlabha-citra-keli-kalikā kāntasya kaṁsa-dviṣaḥ |
> rādhā tatra varīyasīti nagarīṁ tām āśritāyāṁ kṣitau
> sevāṁ devi samasta-maṅgala-karī yasyās tvam aṅgīkuru || (6.19)

atra hari-priya-jana-sevā samasta-maṅgala-karīti śāstrānusāritvam |

atha **dṛṣṭam –**

jātyādi-varṇanaṁ dhīrair dṛṣṭam ity abhidhīyate || 183 ||

yathā dvitīye –

vṛndā (puro dṛṣṭiṁ kṣipantī) –

> karoti dadhi-manthanaṁ sphuṭa-visarpi-phena-cchaṭā
> vicitrita-gṛhāṅgaṇaṁ gahana-gargarī-garjitam |
> muhur guṇa-vikarṣaṇa-pravaṇatā-kramākuñcita-
> prasārita-kara-dvayī-kvaṇita-kaṅkaṇaṁ mālatī || (2.3)

atra dadhi-mathana-kriyā-svabhāva-varṇanaṁ dṛṣṭam ||

sandhy-antarāṇy anuktvaiva bhūṣaṇaṁ lakṣaṇākhyayā |
procyate'nyat trayastriṁśat saṅkhyā kaścid vibhūṣaṇam ||184||
muner asammattatvena tat tu sarvam upekṣitam |
keṣāñcid atra sandhy-aṅga-guṇālaṅkāra-lakṣmaṇām || 185 |
antarbhāve'pi yatnena kartavyatvāya kīrtitam |

atha **patākā-sthānāni –**

arthasya tu pradhānasya bhāvy-avasthasya sūcakam || 186 ||
yad-āgantuka-bhāvena patākā-sthānakaṁ hi tat |
etad dvidhā tulya-saṁvidhānaṁ tulya-viśeṣaṇam ||187||
tatrādyaṁ tri-prakāraṁ syād dvitīyaṁ tv ekam eva hi |
evaṁ caturvidhaṁ jñeyaṁ patākā-sthānakaṁ budhaiḥ ||188||

tatrādyam –

sahasaivārtha-sampattir guṇavaty upacārataḥ |
patākā-sthānakam idaṁ prathamaṁ parikīrtitam ||189|| [nā.śā. 19.31]

yathā lalita-mādhave saptame –

rādhikā (parikramya pītottarīyāñcalaṁ gṛhṇantī sakampam) –

> dagdhaṁ hanta dadhānayā vapur idaṁ yasyāvalokāśayā
> soḍhā marma-vipāṭane paṭur iyaṁ pīḍātivṛṣṭir mayā |
> kālindīya-taṭī-kuṭīra-kuhara-krīḍābhisāra-vratī
> so'yaṁ jīvita-bandhur indu-vadane bhūyaḥ samāliṅgitaḥ || 7.18 ||

atra pratibimbe so'yaṁ jīvita-bandhur ity upacāra-prayogeṇa bhāvinaḥ kṛṣṇasya sūcanāt sahasārtha-sampatti-rūpam idaṁ patākā-sthānakam |

atha **dvitīyam –**
vacaḥ-sātiśaya-śliṣṭaṁ kāvya-vastu-sāśrayam |
patākā-sthānakam idaṁ dvitīyaṁ parikīrtitam ||190|| [nā.śā. 19.32]

yathā dvitīye'ṅke – **kṛṣṇaḥ –**

> smara-rodhanānubandhī krama-vistārita-kalā-vilāsa-bhavaḥ |
> kṣaṇadā-patir iva dṛṣṭaḥ kṣaṇa-dāyī rādhikā-saṅgaḥ || (2.17)

(nepathye) durlabhaḥ puṇḍarīkākṣa vṛttas te viprakarṣataḥ | 90

kṛṣṇaḥ – (savyatham uccaiḥ) bhoḥ ko'yaṁ durlabhaḥ? 91

(punar nepathye)
yatnād anviṣyamāṇo'pi vallavaiḥ paśu-maṇḍalaḥ || (2.18) 92

atra bhaviṣyato rādhā-saṅgama-durlabhatvasya sūcanād idaṁ śliṣṭaṁ nāma dvitīyaṁ patākā-sthānakam |

atha **tṛtīyam –**
arthopakṣepaṇaṁ yat tu līnaṁ savinayaṁ bhavet |
śliṣṭottara-yutaṁ nāma tṛtīyaṁ parikalpitam ||191|| [nā.śā. 19.33]

yathā saptame, kṛṣṇaḥ –

(sarvataḥ prekṣya) priya-vayasya! kiyad dūre sā vṛndāṭavī ?

madhumaṅgalaḥ (saṁskṛtena) –

> sphuṭac-caṭula-campaka-prakara-rocir ullāsinī
> madottarala-kokilāvali-kala-svarālāpinī |
> marāla-gati-śālinī kalaya kṛṣṇa-sārādhikā
> (ity ardhokte)

kṛṣṇaḥ (sasambhramautsukyam) vatsa kvāsau ?

madhumaṅgalaḥ (aṅgulyā darśayan)

puraḥ sphurati vallabhā tava –

kṛṣṇaḥ (savyagram) vayasya! nāhaṁ paśyāmi | tad āśu darśaya | kva sā me rādhikā ?

madhumaṅgalaḥ -- ... mukunda vṛndāṭavī || (7.17)

atra sajjalpitena madhu-maṅgala-vākyena bhāvino rādhā-darśanasya sūcanācchliṣṭottaraṁ nāma tṛtīyaṁ patākā-sthānam |

atha **darśanam –**
dvy-artho vacana-vinyāsaḥ suśliṣṭaḥ kāvya-yojitaḥ |
upanyāsena yuktas tu caturthaṁ parikīrtitam ||192|| [nā.śā. 19.34]

yathā pañcame **suparṇaḥ –**

nabhasi rabhasavadbhiḥ ślāghamānā munīndrair
mahita-kuvalayākṣī kīrti-śubhrāṁśu-vaktrā |
nṛpakulam iha hitvā cedi-rāja-pradhānaṁ
muradamana gamiṣyaty utsukāṁ tvāṁ jaya-śrīḥ || (5.28)

atra suparṇasya dvyartha-vacanena candrāvalī-prāpti-sūcanāt tulya-viśeṣaṇam |

atha **arthopakṣepakāḥ –**
vastu sarvaṁ dvidhā sūcyam asūcyam iti bhedataḥ |
rasa-hīnaṁ bhaved atra vastu tat sūcyam ucyate ||193||
adarśanīyam aṅke tad avaśyaṁ vācyam eva cet |
arthopakṣepakair etat sūcayet suṣṭhu paṇḍitaḥ ||194||
viṣkambha-cūlikāṅkāsyāṅkāvatāra-praveśakaiḥ |

atha **viṣkambhaḥ –**
bhaved viṣkambhako bhūta-bhāvi-vastv-aṁśa-sūcakaḥ ||195||
amukhya-pātraiḥ saṅkṣepād ādāv aṅkasya darśitaḥ |
sa śuddho miśra ity ukto miśraḥ syān nīca-madhyamaiḥ ||196||
vidagdha-mādhave yadvad dvitīyāṅka-mukhe kṛtaḥ |
mukharā-yuktayā nāndīmukhyāsau miśra-saṁjñakaḥ ||197||
śuddhaḥ kevala-madhye'yam ekâneka-kṛto bhavet |
vinirmito bahutrāyaṁ tasmin lalita-mādhave ||198||

atha **cūlikā –**
prājñair yavanikāntaḥsthair adṛśyair yā tu nirmitāḥ |
ādāv aṅkasya madhye vā cūlikā nāma sā bhavet ||199||

spaṣṭaṁ bahutrodāharaṇam |

athāṅkāsyam –

yatra syād aṅka ekasminn aṅkānāṁ sūcanākhilā |
tad-aṅkāsyam iti prāhur bījārtha-khyāpakaṁ ca yat ||200||
gārgī-saṁyuktayā paurṇamāsyā lalita-mādhave |
prathamāṅke yathā suṣṭhu suhitaṁ nikhilaṁ sphuṭam ||201||

kecit tu –
pūrvāṅkānte sampraviṣṭaiḥ pātrair bhāvy-aṅka-vastunaḥ |
sūcanaṁ tad avicchedyair yat tad aṅkāsyam īritam ||202||[11]
iti lakṣayanti |

etad-aṅkāvatāreṇa gatārthatvāt tu kecana |
prathamoktārtham evedaṁ vadanty aṅka-mukhaṁ budhāḥ || 203||

atha **aṅkāvatāraḥ** –
aṅkāvatāraḥ pātrāṇāṁ pūrvāṅkārthānuvartinām |
avibhāgena sarveṣāṁ bhāviny aṅke praveśanam ||204||
spaṣṭam udāharaṇam |

atha **praveśakaḥ** –
yan nīcaiḥ kevalaṁ pātrair bhāvi-bhūtārtha-sūcanam |
aṅkayor ubhayor madhye sa vijñeyaḥ praveśakaḥ ||205||
yadā syān nīrasaṁ sūcyam āmukhānantaraṁ tadā |
viṣkambho'ṅkāsyakaṁ vā syād āmukhākṣipta-pātrakam ||206||
yadā tu sarasaṁ vastu mūlād eva pravartate |
ādāv eva tadāṅkaḥ syād āmukhākṣepa-saṁśrayaḥ ||207||
asūcyaṁ tu śobhodāra-rasa-bhāva-nirantaram |
prārambhe yady asūcyaṁ syād aṅkam evātra kalpayet ||208||
asūcyaṁ tu dvidhā dṛśyaṁ śravyaṁ cādyaṁ tu darśayet |
dvedhā dvitīyaṁ svagataṁ prakāśaṁ ceti bhedataḥ ||209||
svagataṁ svaika-vijñeyaṁ prakāśaṁ tad dvidhā bhavet |
sarva-prakāśaṁ niyata-prakāśaṁ ceti bhedataḥ ||210||
sarva-prakāśaṁ sarveṣāṁ sthitānāṁ śravaṇocitam |
dvidhā vibhajyate tac ca janāntam apavāritam ||211||
tripatāka-kareṇānyān apavāryāntarā kathām |
yā mithaḥ kriyate dvābhyāṁ taj janāntikam ucyate ||212||
rahasyaṁ kathyate'nyasya parāvṛtyāpavāritam |

atha **aṅka-svarūpam** –
pratyakṣanetṛ-caritaḥ kṣudra-cūrṇaka-saṁyutaḥ ||213||
nātīvagūḍha-śabdārtho nātipracura-padyavān |
ayuto bahubhiḥ kāryair bīja-saṁharaṇena ca ||214||
aneka-dina-nirvartyakathayā ca vivarjitaḥ |
dinārdha-dinayor yogya-vastunā parikalpitaḥ ||215||
vadhena dūrāhvānena yuddha-rājyādi-viplavaiḥ |
śāpotsarga-vihārābhyāṁ rata-bhojana-mṛtyubhiḥ ||216||
snānānulepa-nidrādyaiś cumbanāliṅganādibhiḥ |
vrīḍā-heturbhir anyaiś ca bībhataiś ca vinā kṛtaḥ ||217||

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[11] Rasārṇava 3.194. (Strange to see him disagreeing.)

anta-niṣkrānta-nikhila-pātro'ṅka iti kīrtitaḥ |

atha **garbhāṅkaḥ**
aṅka-prasaṅgād garbhāṅka-lakṣaṇaṁ vakṣyate mayā ||218||
aṅkasya madhye yo'ṅkaḥ syād asau garbhāṅka īritaḥ |
vastu-sūcaka-nāndīko diṅ-mātra-mukha-saṅgataḥ ||219||
arthopakṣepakair hīno yutaḥ pātrais tu pañcaṣaiḥ |
anveṣya-vastu-viṣayaḥ svādhārāṅkānta-śobhitaḥ ||220||
nātiprapañcetivṛttaḥ prastutārthānubandhakaḥ|
prathamāṅke na kartavyaḥ so'yaṁ kāvya-viśāradaiḥ ||221||
caturthe'ṅke tu garbhāṅko yathā lalita-mādhave |

atha **sāmānya-nirṇayaḥ –**
nāṭake'ṅkā na kartavyā pañca-nyūnā daśādhikāḥ ||222||
viṣkambhakādyair api no vadho vācyo'dhikāriṇaḥ |
anyonyena tirodhānaṁ na kuryād rasa-vastunoḥ ||223||
yat syād anucitaṁ vastu nāyakasya rasasya vā |
viruddhaṁ tat parityājyam anyathā vā prakalpayet ||224||
aviruddhaṁ ca yad vṛttaṁ rasābhivyaktaye'dhikam |
tad apy anyathayed dhīmān na vaded vā kadācana ||225||
lāsyāṅgāni daśa tathā vīthy-aṅgāni trayodaśa |
aṅkeṣv api nibadhyāni kecid evaṁ pracaksate ||226||
prāyas tāny api santy eva tasmin lalita-mādhave |
kvacid atra viniṣpādyaṁ dhīrair ākāśa-bhāṣitam ||227||
anyenānuktam apy anyo vacaḥ śrutvaiva yad vadet |
iti kiṁ bhaṇasīty etad bhaved ākāśa-bhāṣitam ||228||

atha **bhāṣā-vidhānam –**
nāṭake tatra pātrāṇāṁ bhāṣā-rūpaṁ nirūpyate |
tatra bhāṣā dvidhā bhāṣā vibhāṣā ceti bhedataḥ ||229||
caturdaśa vibhāṣāḥ syuḥ prācyādyā vākya-vṛttibhiḥ |
āsāṁ saṁskāra-rāhityād viniyogo na gadyate ||230||
bhāṣā dvidhā saṁskṛtā ca prākṛtī ceti bhedataḥ |

tatra saṁskṛtā –
saṁskṛtā devatādīnāṁ munīnāṁ nāyakasya ca ||231||
liṅgi-vipra-vaṇik-kṣatra-mantrikañcukinām api |
araṇya-devī-gaṇikā-mantrijādhītiyoṣitām ||232||
yoginy-apsarasoḥ śilpa-kāriṇyā api kīrtitā |

tatra prākṛtī –
ṣoḍhāntimā prākṛtī syāc chaurasenī ca māgadhī ||233||
paiśācī cūlikā-paiśācy-apabhraṁśa iti kramāt |
atra tu prākṛtaṁ strīṇāṁ sarvāsāṁ niyataṁ bhavet ||234||
aiśvaryeṇa pramattānāṁ dāridryopahatātmanām |
ye nīcāḥ karmaṇā jātyā teṣāṁ ca prākṛtaṁ smṛtam ||235||
tatrāpi nāyikādīnāṁ śaurasenī prakīrtitā |
āsām eva tu gāthāsu mahārāṣṭrī smṛtā budhaiḥ ||236||

atroktā māgadhī bhāṣā rājāntaḥpura-cāriṇām |
tathā vidūṣakādīnāṁ ceṭānām api kīrtitā ||237||
rakṣaḥ-piśāca-nīceṣu paiśācī-dvitayaṁ bhavet |
apabhraṁśas tu caṇḍāla-yavanādiṣu yujyate ||238||
sarveṣāṁ kāraṇa-vaśāt kāryo bhāṣā-vyatikramaḥ |
māhātmyasya paribhraṁśān madasyātiśayāt tathā ||239||
pracchādanaṁ ca vibhrāntir yathālikhita-vācanam |
kadācid anuvādaṁ ca kāraṇāni pracakṣate ||240||
nāyikānāṁ sakhī-veśyā-kitavāpsarasāṁ tathā |
vaidagdhyārthaṁ prayoktavyaṁ saṁskṛtaṁ cāntarāntarā ||241||
spaṣṭāny eṣām udāharaṇāni |

atha **vṛttayaḥ –**
athocyante svabhāvena vṛttayaḥ paramādbhutāḥ |
jātā nārāyaṇād etā madhu-kaiṭabhayor vadhe ||242||
netṛ-vyāpāra-rūpās tu rasāvasthāna-sūcikāḥ |
catasro vṛttayo dhīraiḥ proktā nāṭyasya mātaraḥ ||243||
bhāraty ārabhaṭī caiva sātvatī kaiśikī tathā |

tatra bhāratī –
eṣā vāṇī-pradhānatvād bhāratīti nigadyate ||244||
prastāvanopayogitvāt tatraiva parikīrtitā |
strī-hīnā puruṣa-śreṣṭha-prayojyā vāk-pradhānikā ||245||
bhāratī saṁskṛtair yuktā vṛttiḥ syāc caturaṅgikā |

athārabhaṭī –
māyendra-jāla-pracura-citra-yuddha-kriyā-mayā ||246||
āṭopa-cchedya-bhedāḍhyā vṛttir ārabhaṭī matā |
aṅgāny asyās tu catvāri saṅkṣiptir avapātanam ||247||
vastūtthāpana-sampheṭāv ity āha bharato muniḥ |

tatra saṅkṣiptiḥ –
saṅkṣiptir uktā saṅkṣipta-vastu-sṛṣṭir mahādbhutā ||248||

yathā—

> vidhinā hate śiśu-kule tādṛśam aparaṁ haris tathā vyatanot |
> viramatu parasya vārtāṁ svayam eva visismaye sa yathā ||

athāvapātanam –
vibhrāntir avapātaḥ syāt praveśa-drava-vidravaiḥ |

yathā –

> nighnan vighnam ivāgrataḥ kuvalayāpīḍaṁ mṛdu-krīḍayā
> tuṅgāṁ raṅga-bhuvaṁ praviśya tarasā pratyarthināṁ trāsanaḥ |
> dṛpyan-malla-davāmbudaś cala-dṛśā kṣudrān api drāvayan
> paśyārād garuḍāyate saruḍayaṁ kaṁsorage keśavaḥ ||

atha **vastūtthāpanam –**

tad-vastūtthāpanaṁ yat tu vastu māyopakalpitam ||249||

yathā –

daurjanyāni hṛdi sphuṭāni kapaṭa-snehena saṁvṛṇvatī
māyā-kalpita-sundarī madhurimā lebhe vrajaṁ pūtanā |
tasyāḥ suṣṭhu tathā payodhara-rasaḥ prītaḥ śiśu-krīḍayā
vaikuṇṭhena haṭhād yathā na sa punaḥ mātus tathâ pāsyate ||

atha **sampheṭaḥ –**
sampheṭaḥ syāt samāghātaḥ kruddha-saṅkruddhayojitaḥ ||250||

yathā –

cāṇūra-mallena yathā murārer
anyonyam āsīd guru-samprahāraḥ |
kaṁsasya yenānakadundubheś ca
santāpa-cintābhir uraḥ paphāla ||

atha **sātvatī –**
sāttvikena guṇenāpi tyāga-śauryâdinā yutā |
harṣa-pradhānā niḥśokā sātvatī parikīrtitā ||251||
aṅgāny asyās tu catvāri saṁlāpottāpakāv api |
saṅghātya-parivartau cety eṣāṁ lakṣaṇam ucyate ||252||

atha **saṁlāpaḥ –**
īrṣyā-krodhādibhir bhāvai rasair vīrādbhutādibhiḥ |
parasparaṁ gabhīroktiḥ saṁlāpa iti kīrtyate ||253||

yathā –

vayaṁ bālās tulyaiḥ saha racayituṁ yuddham ucitaṁ
puro yūyaṁ mallāḥ prakaṭita-karālācala-rucaḥ |
madenonmattānāṁ mṛdula-tanubhiḥ kaḥ kalabhakaiḥ
karīndrāṇāṁ dhīraḥ pariṇamana-raṅgaṁ racayati ||

avitatham asi bālaḥ kāla-rūpaṁ vibhindan
dvirada-patim udagraṁ bāla-vikrīḍayaiva |
iha kila bhuja-yuddha-prastuter uccaleyaṁ
tava tanu-kṛta-sakhyā sākṣiṇī bāla-rājiḥ ||

athotthāpakaḥ –
preraṇaṁ yat parasyādau yuddhāyotthāpakas tu saḥ |

yathā –

luñchann asmi puras triviṣṭapa-purī-saubhāgya-sāra-śryaṁ
gīrvāṇśvara-pārijātam amarīkandarpa-sandarpadam |
paulomī-kuca-kumbhakeli-makarī-vyāpāra-vaijñānikaḥ
pāṇis tena hi dakṣiṇaḥ katham asua dambholim udyac-chate ||

atha **saṅghātyaḥ –**

prabhāva-mantra-devādyaiḥ saṅghātyaḥ saṅgha-bhedanam ||254||

tatra **prabhāvena**, yathā –

> dukūlaṁ dhunvānā jaya-jaya-jayety ucca-bhaṇitiḥ
> sthitā raṅgābhyarṇe praṇaya-garimoddāmita-mukhī |
> prabhāvaṁ paśyantī kam api kamanīyādbhuta-rasaṁ
> hareḥ kaṁsopekṣāṁ vadhita bata sākṣān madhupurī ||

mantreṇa, yathā –

> niśamya yuktiṁ danujārdanasya
> govardhanārādhana-baddha-rāgām |
> ābhīra-goṣṭhī rabhasena sarvā
> gīrvāṇa-rājasya makhād vyaraṁsīt ||

atha **parivartakaḥ –**
prārabdha-kāryād anyasya karaṇaṁ parivartakaḥ |

yathā –
> vrajabhuvi guru-garvāt kurvatas tīvra-vṛṣṭiṁ
> hṛdi bhavad-anubhāvād adya-bhītir mamāsīt |
> tvam asi kila kṛpālur dogdhu-kāmo'pi kāmaṁ
> tad iha mayi śaraṇye gokulendra prasīda ||

atha **kaiśikī –**
nṛtya-gīta-vilāsādi-mṛdu-śṛṅgāra-ceṣṭitaiḥ |
samanvitā bhaved vṛttiḥ kaiśikī ślakṣṇa-bhūṣaṇā ||255||
hareḥ keśābhisambandhāt kaiśikīti prathāṁ gatā |
aṅgāny asyās tu catvāri narma-tat-pūrvakā ime ||256||
sphañjaḥ sphoṭaś ca garbhaś cety eṣāṁ lakṣaṇam ucyate |

tatra narma –
śṛṅgāra-rasa-bhūyiṣṭhaḥ priya-cittānurañjakaḥ ||257||
agrāmyaḥ parihāsaḥ syān narma tat tu tridhā matam |
śṛṅgāra-hāsyajaṁ śuddha-hāsyajaṁ bhaya-hāsyajam ||258||
śṛṅgāra-hāsyajaṁ narma trividhaṁ parikīrtitam |
sambhogecchā-prakaṭanād anurāga-niveśanāt ||259||
tathā kṛtāparādhasya priyasya pratibhedanāt |
sambhogecchā-prakaṭanaṁ tridhā vāg-veṣa-ceṣṭitaiḥ ||260||

tatra **vācā**, yathā padyāvalyām (207)

> gacchāmy acyuta darśanena bhavataḥ kiṁ tṛptir utpadyate
> kiṁ tv evaṁ vijana-sthayor hata-janaḥ sambhāvayaty anyathā |
> ity āmantraṇa-bhaṅgi-sūcita-vṛthāvasthāna-khedāsalām
> āśliṣyan pulakotkarāñcita-tanur gopīṁ hariḥ pātu vaḥ ||

veśena yathā rasārṇava-sudhākare (1.273) –

abhyudyate śaśini peśala-kānta-dūtī
santāpa-saṁvalitamānasa-locanābhiḥ |
agrā hi maṇḍana-vidhir viparīta-bhūṣā
vinyāsa-hāsita-sakhījanam aṅganābhiḥ ||

ceṣṭayā, yathā –

śyāme yām anurodhasi priya-sakhī-vargāntara-sthāyinī
savyāṁ smeramukhī dṛśaṁ madhubhidaḥ smere mukhāmbhoruhe |
bhṛṅgodbhāsini dakṣiṇāṁ tu kiratī krīḍā-nikuñje muhuḥ
sūrye rajyati sacchalaṁ vicinute tapāya puṣpāvalim ||

anurāga-prakāśo'pi bhogecchā-narmavat tridhā |

tatra **vācā**, yathā –

dehi kundam iti devi vakṣyatī
yan mukundam avilambam abravīḥ |
tāvakīna-kula-pālikā-vrataṁ
tena sāmpratam abhūd vikara-svaram ||

veśena, yathā –
yad upahasasi māṁ sadābhisārot-
suka-hṛdayām abhitas tad atra yuktam |
vapuṣi hari-kathā-prasaṅga-mātre
tava ca kathaṁ pulakālir unmimīla ||

cesṭayā, yathā –
sakhi kurvatī vivikte vanamālā-gumphanābhyāsam |
viditāsi tvam akhaṇḍita-pātivratye kṛtaṁ bhaṇitaiḥ ||

tatra vācā, yathā –
vraja-rāja-kumāra mā kṛthāḥ
stuti-mudrābhir analpa-cāturīm |
animitta-viśaṅkitena te
vacasāhaṁ guruṇāsmi bodhitā ||

veśena, yathā lalita-mādhave –

candrāvalī (sotprāsa-smitam) –

kajjala-sāmala-majjhaṁ pallaa-sāṇujjalaṁ muuṁdassa |
guṁjāphallaṁ bba aharaṁ sahi pekkhantī pamodāmi ||

[kajjala-śyāmala-madhyaṁ pallava-śoṇojjvalaṁ mukundasya |
guñjā-phalaṁ ivādharaṁ sakhi paśyantī pramode ||] 9.54

ceṣṭayā, yathā rasa-sudhākare (1.273) –

lola-bhrū-latayā vipakṣa-dig-upanyāse vidhūtaṁ śiras
tad vṛndasya niśāmane'kṛta namaskāraṁ vilakṣa-smitam |
roṣāt tāmarakapola-kāntini mukhe dṛṣṭyā nataṁ pādayor
utsṛṣṭo guru-sannidhāv api vidhir dvābhyāṁ na kālocitaḥ ||

atha **śuddha-hāsyajam –**
śuddha-hāsyajam apy uktaṁ tadvad eva tridhā budhaiḥ ||262||

tatra vācā, yathā –
vṛddhe candra iti pratāraya na māṁ ajñāsiṣaṁ mad-bhayān
nikṣiptaṁ navanīta-piṇḍam upari sthāne'dya rādhāmbayā |
gūḍhaṁ pātayitāsmi dīrghatarayā yaṣṭyeti vācaṁ harer
indu-nyasta-dṛśo niśamya mukharā kṣemaṁ hasantī kriyāt ||

veśa-ceṣṭābhyāṁ, yathā –
kambala-kṛta-vṛṣa-veṣaṁ bhṛṅgābhṛṅgī praṇīta-saṁrambham |
prekṣya hariṁ vidhir ahasīn mudira-cchanno gabhīro'pi ||

atha **bhaya-hāsyajam –**
hāsyād bhayena janitaṁ kathitaṁ bhaya-hāsyajam |
tad dvidhā mukham aṅgaṁ tu tad dvayaṁ pūrvavat tridhā ||263||

mukhyaṁ vācā, yathā –

śailendroddhṛti-līlayā kila paritrāte gavāṁ maṇḍale
tatra stotra-vidhitsayābhyupagataṁ dṛṣṭvā sahasrekṣaṇam |
pratyāsīdati paśya rākṣasa-patiḥ sākṣād ayaṁ pāhi māṁ
ity utkrośati mugdha-vallava-śiśau smero hariḥ pātu vaḥ ||

evaṁ veśa-ceṣṭābhyām apy udāhāryam |

athānyāṅgam | tatra **vācā**, yathā –

yady ullaṅghya giraṁ visarpati tataḥ svāṅge vraṇaṁ pāṇijaiḥ
kurvann eva kṛtaṁ tvayeti jaratī-laksāya vakṣyāmy aham |
ity ukte svaram ākulām iva bhayād ālokya rādhāṁ punaḥ
stabdhībhūta-gatiṁ hariḥ smita-mukhaḥ śliṣyan mudaṁ vaḥ kriyāt ||

veṣeṇa, yathā –

rādhā-puraḥ sphurati saṁvihitābhimanyu-
veṣe muradviṣi manāg upalabdha-bhītiḥ |
naisargikīṁ praṇayataḥ sva-manaḥ-pravṛttiṁ
tatrāvadhārya caturā smitam ātatāna ||

ceṣṭayā, yathā rasa-sudhākare (1.275)

prahlāda-vatsala vayaṁ bibhimo vihārād
asmād iti dhvanita-narmasu gopikāsu |
līlā-mṛdu stana-taṭeṣu nakhāṅkurāṇi
vyāpārayann avatu vaḥ śikhi-piccha-mauliḥ ||

narmedam aṣṭādaśadhā vispaṣṭam abhidarśitam |

atha **narma-sphañjaḥ –**
narma-sphañjaḥ sukhodyogo bhayārto nava-saṅgamaḥ ||264||

yathā –
sāśaṅkaṁ kṣipator dṛśaṁ pratidiśaṁ vrīḍā-jaḍa-svāntayor
yātā kvāsi niśīti tīvra-jaratī-vācādhika-trastayoḥ |
goṣṭha-dvāri niveśitasya kuhare go-granthi-rāśes tadā
rādhā-mādhavayor abhūt kvaṇikaras tasmin navaḥ saṅgamaḥ ||

atha **narma-sphoṭaḥ –**
narma-sphoṭo bhāva-leśaiḥ sūcito'lpa-raso mataḥ ||265||

yathā vidagdha-mādhave –

madhumaṅgalaḥ (kṛṣṇaṁ paśyan svagatam) –

phulla-pras¨na-paṭalais tapanīya-varṇam
ālokya campaka-latā kila kampate'sau |
śaṅke niraṅka-nava-kuṅkuma-paṅka-gaurī
rādhāsya citta-phalake tilakī-babhūva || (2.25)

atha **narma-garbhaḥ –**
netur vā nāyikāyā vā vyāpāraḥ svārtha-siddhaye |
pracchādana-paro yas tu narma-garbhaḥ sa ucyate ||266||

yathā, rasa-sudhākare (1.279) –

śriyo māna-glāner anuśaya-vikalpaiḥ smita-mukhe
sakhī-varge gūḍhaṁ kṛtavasatir utthāya sahasā |
samaneṣye dhūrtaṁ tam aham iti jalpan nata-mukhīṁ
priyāntām āliṅgan harir arati-khedaṁ haratu vaḥ ||

tisro'rtha-vṛttayaḥ proktā śabda-vṛttis tu bhāratī |
athaitāsāṁ **catasṝṇāṁrasanaiyatyam ucyate ||267||**
śānta-vīrādbhuta-prīta-vatsaleṣu tu sātvatī |
preyaḥ śṛṅgāra-hāsyeṣu proktā vṛttis tu kaiśikī ||268||
bībhatse karuṇe cārabhaṭī vīre bhayānake |
prāyo raseṣu sarvatra bhāratī karuṇādiṣu ||269||

iti dhvani-prasthāpana-paramācārya-śrīmad-rūpa-gosvāmi-prabhupāda-praṇītā śrī-nāṭaka-candrikā samāptā ||